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N O T E S A N D O B S E R V A T I O N S

UPON THE THREE FIRST

CHAPTERS of *GENESIS*.

Wherein are Briefly, but Fully and Clearly shewn,

- I. The original or divine Revelation of the one and only true sanctifying and saving Religion, that ever was, or ever will, or can be in the World, and what it wholly consists in.
- II. The original or divine Institution of the divinely instituted instructive and memorial Ordinances, and the true and only End for which they were instituted and required to be observed, that Mankind may be thereby preserved from perverting them to superstitious and destructive Purposes.
- III. The true spiritual and scriptural Account of the Fall, and of the Restoration of our first Parents and of all Mankind, by the Revelation of *Jesus Christ*.
- IV. The true Origin and only Cause of all the moral Evil or Wickedness that ever was committed in this World; and of the Misery which the impenitently Wicked suffer in the next.
- V. And the true and only Means that can be used for effectually purifying those corrupt Fountains, from which all the Wickedness and Misery that Mankind of all Ranks and Orders commit in this World, and suffer in the next, flow.

By *JOHN SCOTT*, D.D.

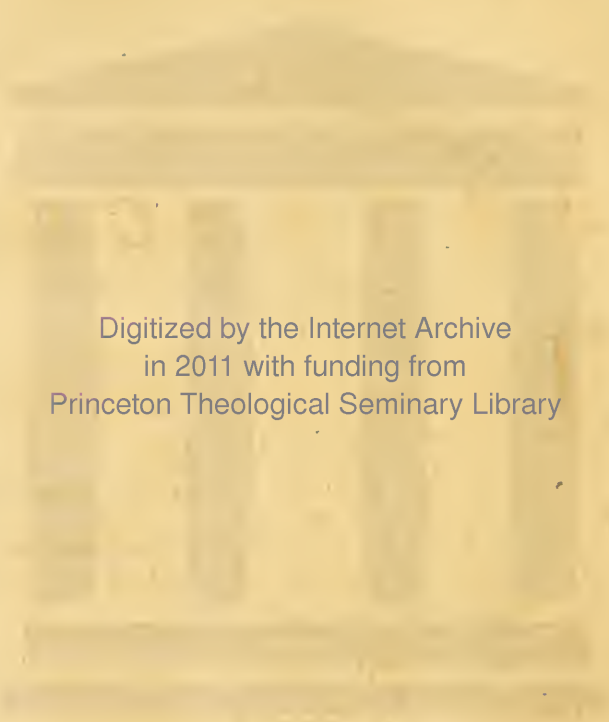
*The Entrance of thy Words giveth Light :
It giveth Understanding to the Simple.*

Ps. cxix

L O N D O N :

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T H E

P R E F A C E.

TH E following Notes and Observations on the three first Chapters of *Genesis*, and upon a few Verses of the fourth Chapter, were drawn up for the Benefit of all Ranks and Orders of Mankind: That they might be thereby enabled clearly to perceive, the one and only true sanctifying and saving, and divinely revealed Religion, that ever was, or is, or ever will, or can be in the World, and wherein it wholly consists. And how it come to be so far corrupted

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by our first Parents, as to be rendered ineffectual for answering the great and wise, and good and happy Ends, for which it was revealed by God. And how it was again revived and restored to our first Parents, and by them to all Mankind in all after Ages, by the Revelation of the sending and coming, and Death of *Jesus Christ*, the only begotten Son of our blessed Lord and Saviour, in the second new or last purifying spiritual gospel Covenant. And how and by what Means it hath happened, that the Generality of all Ranks and Orders of Mankind, in all States and Stations, from the highest to the lowest, have very little considered or regarded this one and only true sanctifying and saving Religion : Altho' it be so indispensably necessary to be sincerely and truly believed and obeyed by all Mankind, that no Man can possibly, by the Reason of Things,
be

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be sanctified, or truly pious or righteous, or any other Way morally virtuous or spiritually happy in this World, or saved from endless spiritual Misery in the next, who doth not so believe and obey it ; and so self-sufficient, that whoever sincerely and truly believes and perfectly obeys it, must and will necessarily, by the Reason of Things, be truly and spiritually pure or holy, and pious and charitable, and perfectly righteous, and every other Way morally virtuous, and spiritually happy in this World, and perfectly and everlastingly happy in the next. And although this one and only true sanctifying and saving Religion, be so plain and clearly comprehensible, that illiterate Persons, and of the narrowest Capacities, may as easily comprehend and understand it, as Persons of the most profound Learning, and most extensive Capacities, for all other Kinds of

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Knowledge : And although it lies within so narrow a Compass, that it may with very little Care and Pains be as easily remembered by Mankind, as they may remember their own Names, or any other Thing they may look upon to be their Interest, to keep continually in their Minds. And that they may thereby likewise clearly perceive the divine Original of all the instituted instructive and memorial ritual Ordinances, and of the Priesthood, publicly and perpetually and constantly to administer these divinely instituted Ordinances to them ; and the true and only End for which they were appointed to be publicly administered, attended upon, and observed ; that they may be used for the true and only End for which they were instituted, (*viz.*) for putting and keeping themselves continually in Mind of their spiritual Enemies ; and of the one and only
true

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true sanctifying and saving Faith and Law, (which are the constituent Parts of the one and only true sanctifying and saving Religion) which are the spiritual Arms and Armour, by which, and by which only, their spiritual Enemies can be subdued and conquered: And that they may not abuse them, to any other superstitious Ends or Purposes. And that Mankind may thereby likewise clearly perceive the true spiritual and scriptural Account of the Fall of our first Parents; and the true Origin and Cause of all the moral Evil of Wickedness that ever was committed in this World; and of all the spiritual Misery which Mankind suffer, either in this or the next; and how and by what Means these Causes may be effectually removed.

All these Particulars being most clearly set forth in these three first Chapters of *Genesis*, I was induced

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to write the following Notes and Observations upon them, in order to rescue and preserve Mankind from those Errors, which many have been led into, by inconsiderate Translators of these Chapters ; and by no less inconsiderate Critics and Commentators upon them. For these Chapters are the Key to the whole Bible, and it is in Conformity to the fundamental Articles of the divinely revealed Faith, and to the divinely revealed fundamental spiritual Law, which are set forth in these three Chapters, that all the particular subsequent Texts of Scripture, relating to Faith and Morals, are to be interpreted. And when it is said (and so most truly said) that the holy Scriptures are a most perfect and compleat Rule of Faith and Morals, it is to be understood of the divinely revealed fundamental Articles of spiritual Faith, and of the fundamental
spiritual

spiritual Law, which are most clearly set forth in these first three Chapters of the holy Scriptures, which are of themselves a most perfect and compleat Rule of Faith and Morals ; and not of those many doctrinal and preceptive or practical Texts of Scripture, which were occasionally delivered and committed to Writing, as Occasions that offered made them necessary ; and are all but particular Branches, which are comprehended in this most perfect, and therefore immutable and comprehensive fundamental spiritual Faith and Law, and were not designed as Supplements to supply any Defects or Imperfections that might be in them. And it was, that all Mankind might interpret all particular Texts of Scripture by, and in Conformity to this immutable and infallible Rule of Faith and Morals, and not according to their own different Imaginations
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and private Judgments. That *St. Peter* said, 2 *Pet.* i. 20, and 21. *That no Prophecy is of any private Interpretation,* (i. e.) no scriptural Doctrine or Precept is to be interpreted by any Persons according to their own private Opinions or Judgments, (for then there would be very little Agreement between Interpreters of the holy Scriptures, and the different Interpreters would be very apt to interpret particular Texts, so as to countenance and encourage themselves in the Gratification of their respective predominant bodily Lusts;) but by that unerring and infallible Rule, which strikes at the Root of all bodily Lusts, and consequently of all Falshood and Wickedness, and by and in Conformity to which, all particular Texts of Scripture, relating to Faith and Morals, ought therefore to be interpreted; and when particular Texts are interpreted by that Rule, all Interpreters

interpreters must be unanimous in their Opinions concerning their true Sense and Meaning. But the Apostle goes on and gives this farther Reason, saying, Ver. 21. *For Prophecy came not at any Time by the Will of Man: But holy Men of God, spake as they were moved by the Holy Ghost,* (i. e.) for the Faith and Law, and the Doctrines and Precepts which are conformable to them, (and which are called *Prophecy* in the larger Acceptation of the Word in the Language of the holy Scriptures) which are the only Things which the Priests and Prophets, the ordinary and extraordinary holy Ministers of God, hallowed or separated by him for the Instruction of his Church in all Ages, were to inculcate to Mankind, came not to them by their own mere Wills, or these Persons did not invent these Doctrines and Precepts which they uttered or taught; but these

these holy Ministers of God spoke as they were moved by the holy Spirit; of the true purifying Faith, which God revealed to our first Parents; and therefore, every Thing which they spoke or taught, was conformable to that Faith; and in the sincere and true Belief of it, being wholly moved by it, to speak and write, and therefore, we and all Mankind ought to follow their Example, and interpret what they spoke and left behind them, in writing by the same Rule; and it is by that Rule, and that only, that we are enabled to judge whether any of those Writings which are ascribed to the Prophets or Apostles are to be ascribed to them, who were Messengers of God to Mankind, to put and keep them in Mind of his divinely revealed, and only perfect and perfectly purifying spiritual Faith and Law, and by which we can
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truly and infallibly judge, whether any false Doctrines or wicked Precepts have been truly or falsely interpreted, or corrupted by either inconsiderate and ignorant, or ill-designing and wicked Criticks or Commentators. And that all Mankind might be enabled thus to make a right Judgment concerning every particular Text of holy Scripture relating to Faith and Morals, which are the great Concern of all Mankind, I thought it necessary (as I have before observed) to draw up the few following Notes and Observations upon the three first Chapters of the Book of *Genesis*, that my Readers by their diligent and attentive Perusal of them, may be perfectly instructed in the Knowledge of that Faith and Law, upon which all the subsequent Parts and Passages of the holy Scriptures relating to Faith and Morals hang or depend; and which comprehend
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all the divinely revealed true sanctifying and saving and truly and spiritually happy-making Religion that ever was, or is, or ever will, or can be in the World.

The following Notes and Observations are a small Part of a large Work which I have prepared for the Press, called *An Apology for the one and only true and divinely revealed sanctifying and saving and Christian Religion, that ever was, is, or ever will, or can be in the World*; because the divine Original, and the Truth of the Faith, and Perfection and perfect Righteousness of the Law, which comprehend the whole of that one and only true, &c. Religion, and the Self-sufficiency and indispensably Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in
order

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order to Sanctification and Salvation and true and spiritual Happiness, both temporal and everlasting, are therein most clearly and demonstratively set forth, in order to the Revival and Restoration of the one and only true, &c. Religion to the World again: And to the Extirpation of Atheism and Deism, and of all Kinds of Misbelief and Superstition, and Heresies and Schisms out of the Christian World. And as I have here given my Reasons for having drawn up the following Notes and Observations upon the three first Chapters of *Genesis*; so I shall at the End of these Notes, give my Reasons why I have chosen to publish them, before the Publication of my Apology, wherein the spiritual Truths set forth in them, are demonstratively

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fractively proved ; and why I have chosen previously to publish this rather than any other Part of that Work.

NOTES

NOTES and OBSERVATIONS

UPON THE

FIRST CHAPTER of *GENESIS*.

Ver. 1. *I*N the Beginning God created the
Heavens and the Earth.

The Original is so rendered in our Translation, and in all the Translations that I am acquainted with; so as to mean, that God, in the Beginning of Time, created; or produced into Being, the Heavens and the Earth. But however the Translators have agreed, that these Words, *In the Beginning*, relate to Time; Critics and Commentators have differed about the Meaning of the Beginning of Time, or the Point or Period which is called the Beginning of Time; and as those Bodies, by whose Motions Time hath been measured and computed, were not formed nor put into Motion, when the Heavens and the Earth were created, it is

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not easy to comprehend, how these Words, *In the Beginning*, can be understood to relate to any Point of Time; but such critical Contests being in my Judgement, of no Use or Benefit to Mankind, I do not enter into them; and therefore I shall only observe, that if these Words are to be understood of Time, they might as well have been omitted; for Mankind would have been as fully informed, that God was the Creator of all Things, by saying, he created the Heavens and the Earth, as by saying, that he created them in the Beginning.

But *Moses* was a Prophet of God, and wrote by his Direction, for the Instruction of Mankind in the Knowledge of those Things which were necessary and beneficial for Mankind to know or believe, in order to their being thereby moved to qualify themselves for the Enjoyment and Attainment of everlasting Salvation and eternal Life; and therefore would not use any Words that were impertinent, or unnecessary and improper to be used, for answering the great End he was to promote. And if we take the Words, which our and other Translators have rendered *In the Beginning*, in another Sense than they have been taken by the Generality of Mankind; and as they are taken in other Places of the holy Scriptures, written by *Moses* and the Prophets, they will appear to have been very necessary
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to have been used by *Moses*, for the Information of Mankind in the Knowledge of a most necessary and useful Truth, (*viz.*) in the Knowledge of the *Three* divine Persons, in the one undivided and indivisible *Jehovah*, or divine Essence, the Head, Origin, or Fountain of all created Beings.

The Words in the Original are these, בראשית ברא אלהים את השמים ואת הארץ which truly, and literally, and usefully translated, run thus: The *Elohim* (or Plurality of divine Persons) in the *Head* (or Origin, or Fountain of all created Beings, or in *Jehovah*, the Essence) *created* (or produced into Being) *the Heavens and the Earth*.

The Words, ראשית, ראש, and ראשון being never understood of Time, unless a Word of Time be joined with them, as the Head, Beginning, or first of a Week, Month, or Year. They signify the First, the Principle, or Chief, the Head, the Sum total of Numbers, the Spring or Fountain from which Rivers or Rivulets flow. And the Word *Reshith*, is used to denote the first founded City of a Kingdom, from which all the rest flowed, and upon which they depended; as, Gen. x. 10, *The Reshith, the Beginning* (Head or first) *of his Kingdom was Babel, &c.* And God hath been graciously pleased, *Isa.* xli. 4, to call himself, *The First and the Last*: and *Rev.* i. 8, he is called Ἀρχῆ, *The Beginning and the End*. The Word *Arche*

signifying the same Thing, *St. John i. 1*, that *Reskith* doth, *Gen. i. 1*, *In the Beginning was the Word*; (*i. e.*) the Word was in *Jehovah*, the divine Essence, who is most strictly called the *Reskith*, or *Arche*; because he existed in *Jehovah*, the Essence, before *Jehovah* condescended to become *Elohim*, in order to create Form, and make all Things for the Use and Service of Man, and Man for true and spiritual Happiness, both temporal and everlasting, (as will be most clearly shewn under the Article or Word Trinity in the second Volume of my Apology, for the one and only true, and divinely revealed sanctifying, and saving, and Christian Religion;) where it will also be shewn, that if *Jehovah* had not been graciously pleased to become *Elohim*, nothing could have been created or made. And it is on this Account, that God said to *Moses*, *Exod. vi. 3*, *I appeared unto Abraham, and unto Isaac, and unto Jacob, by [or as] God Almighty; but by my Name Jehovah, which I was not known to them; i. e. as Elohim, the Almighty Creator of all Things, and therefore as a Plurality I was known to them. But had I continued to be what the Name Jehovah, imports, viz. the Essence only, I could not have been known to them. The Meaning of this Text is not, that Abraham, Isaac, and Jacob did not know the Word Jehovah, and that it was a Name of that great and most high*

high God whom they worshipped; for it is plain from *Gen.* iv. 1, xv. 2, 16, xxii. 14, xxiv. 7, 12, and many other Texts, that *Eve* and those Patriarchs knew this to be a Name of God. So that this Text in *Exod.* must necessarily mean, that God, as *Jehovah*, and before he become *Elohim*, could not possibly have ever been known; for if he had not become *Elohim*, a Plurality in essential Unity, no Creature could have existed by which he could have been known; which will be most clearly shewn by the Revelations and Representations which God hath been most graciously pleased to make of himself, under the Article or Word Trinity: By which will appear, that the original Text of *Moses* set forth a most important Truth, necessary to be known, and sincerely and truly believed by all Mankind, however Translators, Critics, and Commentators have happened to overlook and mistake it, by their not considering the true and only End for which all divine Revelations were made to Mankind: By considering that, and what hath been observed, they will perceive, that the true Translation of the first Text of the holy Bible is what I have before given.

I shall say nothing more here concerning the Heavens and the Earth, because under those two Articles or Words I shall not only shew the different Senses in which they are taken, in other Parts of the holy Scripture,

but their original and primary Significations, and Structures, and Manners of subsisting, not only in their original and created, but unformed States; but also their Structures and Manners of subsisting in their formed States, in which they have continued from the Time of their Formation to this Day, with some little Variation at the Time of the Flood.

But only observe, that by the *Heavens* here is meant the material Air in its original State of Darknes without Motion, which since its Formation, by the Motion which God, by his all-powerful Word, commanded to arise in the Center of it, hath subsisted in these three different and distinct Forms and States, of Fire, Light, and Spirit or Darknes in Motion; one of them penetrating, pervading and expanding, and another of them with equal Force compressing and combining together the constituent Atoms of all the different Systems in the physical, natural, or material World,

And that by the *Earth*, in this Text, is meant, the terraqueous Globe, or hollow Shell, which was composed of earthy and watry Particles blended together, and which in that unformed State may be represented, by a Shell of Sponge whose Interstices were filled with Water; and upon whose Faces, (*i. e.*) upon whose outer or convex Surface, and upon whose inner or concave Surface, the Heavens in their original Form and State of Darknes without

without Motion lay. And that in this Shell of Earth and Water blended together, were contained the Seeds or seminal Atoms of all the different Systems, whether inanimate, or vegetable or animal, that ever were in the natural or material World. And accordingly it is said,

Ver. 2 *That the Earth was* תוהו יבשו *without Form and void, or in a desolate State, unfit to answer the Ends for which, by its Formation, it was adapted, and hollow and empty, but not in a strict Sense of Emptiness; for it was then filled with that dark motionless Air that is said to have been upon both its Faces: But in a larger Acceptation of the Word, as we say a Bottle or any other Vessel is empty, when it is void of Liquor, although at the same Time it be filled with Air. And Darknes was upon the Faces of the Deep, (as I have before observed) and the Spirit of God moved upon the Faces of the Waters.* By which we may observe, that terraqueous hollow Shell or Globe, from its constituent Parts, Earth and Water, is sometimes called Earth, and sometimes Water, and that the Shell of the Globe in which the Earth and the Water were blended together, was called the Deep or Abyss תהום. And this Air that was in the Form of Darknes, and lay motionless upon the Faces of the Deep being put into Motion, by which a Fire was excited in the Center of it, which darted forth in

Rays of Light all around it, was then called Spirit, and the Spirit of God, because it was created by the *Elohim* or God. Its mechanical Operations upon the Shell of the Earth, by which the Earth was formed, and all its other Operations upon all natural or material Things, after it became an expanding, and at the same Time a compressing Firmament, by whose Operations the Waters, which were below it, were divided from those which are above it, and by which a Division is made by the Rays of Light between the Rays of Darkneſs, and a Division is made by the Rays of Darkneſs between the Rays of Light, moving in Directions contrary to each other, the one (*viz.*) the Light, moving from the Orb of Fire in the Centre to the Circumference of the Heavens, penetrating, pervading and expanding all natural and material Things in its Progreſs; and the other (*viz.*) the Darkneſs, moving between the divided Rays of the Light, from the Circumference of the Heavens to the Orb of Fire in the Center, and compressing and combining, with a Force equal to the expanding Force of the Light, all natural or material Systems in its Progreſs. Theſe and all its other Properties and Operations in its three Forms and States of Fire, Light, and Spirit or Darkneſs in Motion, will be largely ſpoken of and ſhewn, (as I have ſaid before) under the Article or the Word Heavens.

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By this, the Necessity of my saying any Thing more here upon the nine following Verses is superseded, than to observe in general. That God called the Light, Day; and the Darknes, Night. And that the Intervals of Time in which the Darknes and the Light continued upon any Part of the Earth made a Day in that Place, where those Intervals taken together did not exceed the Space of twenty-four Hours. And that the Firmament or the Heavens expanded in the Rays of Light and Darknes, with the Orb of Fire in their Center, were one and the same Thing. And that when by the compressing and expanding Forces of the Firmament, the Water was squeezed or pressed out of the terraqueous Shell, so that that Shell became dry Land, Part of the Waters that had been mixed with it, being forced into the hollow Shell of the Earth by the Compressure of the Firmament, and the Remainder of them being forced into those low Vallies that would necessarily be in some Places of the outward Surfaces of the Earth, after the Water was pressed out of it. God called the dry Land that then appeared *Earth*; and those Waters which were forced together upon the Vallies of its outward Surface, he called Seas. And that the Firmament, or Air being partly within the hollow Shell of the Earth, those Waters which were upon the outer Surfaces of the Earth were above the Firmament;
and

and partly above and without the Shell of the Earth, the vast Body of Waters which are inclosed within that hollow Shell were under the Firmament.

By what hath been here in general observed, of the vast Body of Waters inclosed within the Shell of the Earth, and of the Earth's being in its original State, in the Form of a Shell or Sponge, we may very easily conceive, how, when those Waters were all forced up out of the hollow Shell of the Earth, to its outer or upper Surface, and when by the same compressing Force, all the Parts of the hollow Shell of the Earth, were more closely combined together, and the whole of it forced into a much narrower Compass. Like a Sponge squeezed, the whole Surface of the Earth might have been overspread in many Places, to the Heighth that the holy Scriptures inform us it was, and that all the high Hills were covered with the Water, although the holy Scriptures don't inform us how high it rose above the Hills. But we may very easily conceive, by the Way that the holy Scriptures have informed us, that when the dry Land was made to appear, (*viz.*) by the Compressure of the Firmament, upon both the outer and inner Faces of the terraqueous Shell, that there were no such high and rugged Mountains upon its outer Surface before, as appeared upon it after the Flood. And that those high and rugged Mountains
were

were occasioned by the bursting open the Shell of the Earth, by the forcing up and down of the Waters out of it and into it again, and are so many Monuments bearing Witness to the Truth of the scriptural Account of the Universality of the Deluge. But this only by the by; and I have thus only lightly touched upon it, because my present Design doth not lead me to the Consideration of those Chapters, which set forth the Particulars, necessary to be known by Mankind, concerning the Flood.

Ver. 11. *And God said, let the Earth bring forth Grass, or germinate tender Sprouts, and Herb yielding Seed, the fruitful Tree yielding Fruit after its Kind, whose Seed is in itself, upon the Earth, and it was so.*

Ver. 14. *And God said, let there be Light, (Luminaries מארת) in the Firmament of the Heavens, to divide between the Day, and between the Night: And let them be for Signs, and for Seasons, and for Days, and for Years.*

Ver. 15. *And let them be for Lights in the Firmament of the Heavens, to give Light upon the Earth, and it was so.*

Ver. 16. *And God made two great Lights, the greater Light to rule the Day, and lesser Light to rule the Night, the Stars also.*

Ver. 17. *And God set them in the Firmament of the Heaven, to give Light to the Earth.*

Ver.

Ver. 18. *And to rule over the Day and over the Night, and to divide between the Light and between the Darkneſs, and God ſaw that it was good.*

Ver. 20. *And God ſaid, let the Waters bring forth abundantly, the moving Creature that hath Life, and Fowl that may fly above the Earth in the open Firmament of Heaven.*

Ver. 21. *And God created the great Whales, and every living Creature that moveth, which the Waters brought forth abundantly, after their Kind, and every winged Fowl after his Kind; and God ſaw that it was good.*

Ver. 22. *And God bleſſed them, ſaying, be fruitful and multiply, and fill (or enrich, or ſtock) the Waters in the Seas, and let Fowl multiply in the Earth.*

Ver. 24. *And God ſaid, let the Earth bring forth the living Creature after its Kind, Cattle, and creeping Thing, and Beaſt of the Earth, after his Kind, and it was ſo.*

Ver. 25. *And God made the Beaſts of the Earth after his Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind: And ſaw that it was good. (i. e. that every Thing that he had created and made was moſt fit and proper for answering all the wiſe and good Ends for which he deſigned it.)*

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My present Design doth not require me to make any particular Observations upon any of the foregoing Verses, therefore I shall only observe here in general, that from these foregoing Verses we may perceive,

First, That there were blended with the Earth, the Seeds or seminal Particles, of all the Kinds of Vegetables that ever existed, or have ever since appeared upon the Earth; and to germinate or grow out of it. And that out of those seminal Atoms or vegetable Particles which God at first created, he formed and made them all, by his all-powerful Word, by which all Things that he had created were afterwards put in Motion; and first the natural or material Heavens, or the Airs, which I have before observed, to have been a Body of Darknes without Motion in its first and unformed State, and which was put into Motion by God's all-powerful Word, saying, *let there be Light*. By which they were formed so as to keep themselves in perpetual Motion, in the three different Forms and States of *Fire, Light, and Spirit* or *Darknes in Motion*. And by their regular and uniform, and perpetual different Motions, penetrating and pervading, expanding and combining or compressing and acting in and upon all other Matter, all the different Atoms or constituent seminal Particles of all the different Systems of inanimate Matter, were so moved as to become combined together,

gether, so as that thereby, all their different Systems were formed, whether of Stone or of the different Kinds of Mines, Minerals, or Metals, that have been found on the Surface, or in the Bowels of the Earth, of such different Densities, as would necessarily arise from the different Forms and Figures of their different constituent seminal Atoms; some of them admitting of more compact and dense, and others of them of rarer Combinations, in order to their better and more perfectly answering the particular Ends for which they were, in perfect Wisdom and Goodness, designed, and so created.

Secondly, That by the same uniform and regular, and perpetual Motion of the Heavens, Air, or Firmament, in the three different and distinct, expanding, and combining, or compressing Forms of Fire, Light, and Spirit or Darkness in Motion. The Seeds or seminal Particles of all Kinds of Vegetables, which were blended with the Particles of the Earth, were put into such Motion, as were proper for their Combination together, into all their different respective Forms, under which all the different vegetable Systems have since appeared and subsisted, and for communicating vegetable Life to them, manifested in their Capacities to imbibe and receive the proper Aliment that would be forced up into their Tubes or Pipes, by the expanding and compressing Forces of the Air in its different Forms, mechanically,

chanically, and by actual Contact and Impulse operating or acting in and upon them: And to circulate those alimentary Juices, so forced up into their Tubes in order to their Growth and Enlargement of their Bulk or Sizes, that they might answer the particular Ends for which they were all designed, that they might prove beneficial, either immediately or mediately, to Mankind. And to carry off, through their different excretory Ducts, the feculent Parts of those nutritious Juices, which if left and not carried off, after their different Filtrations, would prove hurtful, and occasion Diseases or Distempers in those vegetable Bodies: And in their Capacity or Ability to produce Leaves and Flowers, and Fruits after their Kinds, for the Use and Service of the animal World and Mankind. And lastly to continue their several Kinds through all Ages, each of them having their living Seeds in themselves, either in their Fruits or in their Roots, from whence they send forth Shoots; or in their Branches, which taking root in the Earth, continue and increase the Species.

Thirdly, And by the same uniform and regular, and perpetual Motion of the Heavens, mechanically operating in and upon the seminal Particles of all the animal Matter which God created, and which, as the holy Scriptures inform us, were then mixed with the Earth and Water, put them into such proper

proper Motion, as that thereby, all the different Systems of them that have ever since appeared in the World, under their vast Variety of specific Forms, were formed and made: As the vast Variety of Fowls of the Air, and Fish of the Sea, and Beasts of the Earth, tame and wild, and creeping Things, harmless and hurtful. And by the same Air, was communicated to them, not only vegetable Life, manifesting itself in most of those Ways that I have before observed vegetable Life to manifest itself in, but also animal Life, manifesting itself in those different Motions, which are called Sensations, Thoughts, and Remembrances of, and Desires and Aversions for, natural or material, and sensibly perceptible Things, proper for the Support and Preservation of their individual Systems, and the Propagation and Increase, and Continuance of their Species, and for exciting, or occasioning in them pleasing and agreeable, or displeasing and disagreeable Sensations. The holy Scriptures having in several Places expressly declared, that both the vegetable and animal Lives of living Creatures were communicated to them by the material Heavens, or the Air subsisting in its three different States and Forms afore-mentioned, as will be shewn hereafter under the Article or Word Heavens. And the Truth of the scriptural Declarations, appears

pears by Experiments made on Vegetables and Animals.

Fourthly, We may likewise observe in general, from the foregoing Verses, that the Lights or Luminaries, Holders and Reflectors of Light, which God placed in the Firmament of the Heavens, (*viz.*) the Sun, and the Moon, and the Stars, to separate and make Distinctions between the Day and the Night, and to give Light on the Earth both Day and Night, by the direct Light issuing forth from the Orb of Fire in the Sun by Day, and by the reflected Light of the Moon and Stars by Night, without which there would be a Stagnation and Cessation of all Motion, and of all vegetable and animal Life in the natural or material World; and for the Production and Variation of the different Seasons, and for the Computation of Time, by Days and Years, &c, were also to be Signs and memorial Representations to Mankind, to put and keep them continually in Mind of the spiritual Things signified and sensibly represented by them. As the great Love of God (who was most graciously pleased to signify, and sensibly to represent himself by the material and visible Heavens, as will be shewn hereafter) was sensibly represented by the Sun, or Orb of Fire, in the Centre of the Heavens, and was often manifested by Fire from Heaven; and most brightly by the sending of his only begotten

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and well-beloved Son, to be a Light to the World, and who is therefore likewise sensibly represented by the Sun, and so called by the Prophet Malachi iv. 20, *The Sun of Righteousness, that was to arise with Healing in his Wings*; and by Zacharias, Luke i. 8, *The Day-Spring from on High, who was to give Light to them that sat in Darkness, and the Shadow of Death*; and by St. John i. 9, he is called, *The true Light, that lighteth every Man that cometh into the World*; and 2 Pet. i. 19, he is called, *The Day-Star*; and Revelations xxii. 10, he calls himself, *The bright and Morning-Star*. And the seven Churches of *Asia* are represented by the seven golden Candlesticks, or Holders and Senders forth of the true and spiritual Light; and the Angels or Bishops of those Churches, are signified, and sensibly represented by seven Stars, which reflect that spiritual Light of the divinely revealed Truth upon those Churches. By these few Observations, we may clearly perceive, how the Lights in the Firmament of Heaven, were made Signs, by which spiritual and heavenly Things were sensibly represented, and so signified.

These few general Observations were all that I judged necessary to make upon the foregoing Verses, as they are useful for Mankind to know and consider; and in some Measure, necessary for the Confirmation of Mankind in the Belief of some of those Truths,

Truths, which I am now about to set before them.

Ver. 26. *And God said, let us make Man in our own Image, after our own Likeness: and let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping Thing that creepeth upon the Earth.*

Moses in this Verse gives us an Account of the Declaration the *Elohim*, or the Plurality of divine Persons in essential Unity, made among themselves, to make Man, or Mankind, like themselves, in order to their being, like them, everlastingly happy: And of what it was they were to continue to do, in order to their continuing to be like them both in Holiness and Happiness. This Text affords many Things worthy of the Observation of all Mankind, and necessary to be known and well considered by them. As

First, That God who is here said by *Moses* to have said, let us make Man, is not a single Person, but *Elohim*, a Plurality of Persons co-eternal, co-essential, and co-equal, in Wisdom, Power, and Goodness, in the one undivided and indivisible *Jehovah* or divine Essence, otherwise called (as I have before observed) the *Reshith* and *Arche*, (*i. e.*) the Head, Origin, and Fountain not only of all-created Being, but of the *Elohim*, who essentially, but not formally, existed in the

Jehovah, *Reshith*, or *Arche* from Eternity. That we may be moved by this Revelation which the *Elohim* were pleased to make of themselves, and of their Manner of subsisting in Plurality in Unity, so as that not one of them can be called God exclusively of the other two, by *Moses*, to search and enquire after those sensible Representations, which he hath been graciously pleased to make of himself to Mankind, that they might be thereby enabled to form just and true, and useful Notions of him; which, although they be not adequate, are however useful and sufficient, for letting us know all that is necessary to be known of him by us in this World, in order to move us most powerfully to admire, adore, and love him, with all our Hearts, and all our Minds, and with all our Souls, and with all our Strength, and consequently to persevere in perfect Obedience to his most gracious and perfect, and perfectly purifying Law, which he gave us for no other Reason but for making all Mankind, without Exception, truly and spiritually happy, both temporally and everlastingly. God, as I have had occasion to shew in the first Part of this Apology, never requires Men to believe any thing, as necessary to be believed of them, in order to their Sanctification and Salvation, and eternal Life, that they could have no Notion, nor just and true Conception of, and that they could
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not perceive the Knowledge of it, to be useful and necessary for the Attainment of those Ends. And as all those spiritual Things which are set forth in the divinely revealed fundamental Articles of the Faith, are of that Kind; and no one of them could possibly have been ever known by any Man by divine Revelation only, or by any other Means than by the sensible Representations which God was most graciously pleased to make to Mankind of them. Therefore God, for the Benefit of Mankind, was pleased to make such sensible Representations of them, that they might be thereby enabled to form just, true, and useful, although not adequate Notions of them. And as all these Representations of spiritual Things are clearly set forth in the Holy Scriptures, therefore Mankind ought diligently to search the Holy Scriptures for them, that they may be able to form just, true, and useful Notions of them, and whoever will do so, will have a very clear Notion of the Trinity of divine Persons, in the Unity of the divine Essence, (as will be clearly shewn hereafter, under the Article or Word Trinity;) which hath been looked upon by the Generality of Mankind as inconceivable and unintelligible. And it is for Want of due Consideration of the sensible Representations which God hath been graciously pleased to make of spiritual and sensibly imperceptible Things, that so very few are agreed in

their Notions of any one of them, or have just and true Notions of them. And it is on the same Account, that many have doubted of the Truth of the Revelations which God hath made concerning them; such as the *Arians* and *Socinians*, and Deists, and others, who do not chuse to pass in the World under any of those Denominations, with Respect to the divine Trinity in essential Unity. And it is on the same Account, that the inconsiderate and scripturally ignorant Deists, and Advocates for the Self-sufficiency of the Light and Law of Nature, or of natural Religion, have long and loudly exclaimed against the figurative Expressions which sometimes occur in the Holy Scriptures; and which they, to make a greater Noise with, call metaphorical and allegorical, and parabolical and symbolical Language; without considering the indispensable Necessity there was for representing spiritual Things, States, and Actions by sensible and symbolical Signs and Representations; and that figurative and metaphorical, &c. Language was not less necessary to be sometimes used, when such spiritual Things were spoken of. Had they considered these Things, they would not have been easily induced to have exposed their Ignorance, in charging that as a Blemish and Imperfection in the Holy Scriptures, which is a manifest Perfection, and a most useful Beauty in them.

Secondly,

Secondly, From the Words of this Text: And the Elohim said, let us make Man in our Image, after our Likeness. We may observe, that there are two Kinds of Images, or Likenesses, (*viz.*) a natural, or bodily, and a spiritual Likeness: For it will be shewn in my Notes on the second, or next Chapter following, that Man consists of two different constituent Parts, (*viz.*) of a material, visible, and mortal Body, which he hath in common with Brutes, by which he is only capable of discerning and knowing, and thinking of and remembering, and desiring natural or material, and sensibly perceptible Things; and of an immaterial and invisible, and immortal Spirit, which is capable of discerning and understanding by spiritual Light, and of thinking of, and remembering and desiring spiritual and sensibly imperceptible Things: And that it is by this spiritual and immortal Part, and by the spiritual Light which it is capable of receiving and discerning spiritual Things by, that Man is both essentially and rationally distinguished from a Beast or Brute. And it is this spiritual constituent Part of Man that is most properly called Man, as he stands in Contradistinction to a Brute. And this spiritual and superior, and governing Part of Man is therefore called 1 Cor. xv. 47, *The Lord from Heaven*; whereas his Body, which was first formed, is said to be of the Earth, earthy.

And this spiritual Part was designed to govern in and over the earthly Body; its Business in it, being to perfect it, and keep it in Repair as an earthly Tabernacle, and to keep it clean from all Weeds, Briers, Thorns and Thistles, and all fruitless and hurtful Plants, or Trees, that it might continue to be a *Paradise*; or Garden of Delight; and to keep it under and subdue it, by exercising Dominion over it as a Servant; by restraining all its natural or bodily Desires, and keeping them under, so that they should not at any Time break out and become insatiable and overruling bodily Lusts, represented by Fowls of the Air, and Fish of the Sea, and Beasts of the Earth, both tame and wild, and by harmless and hurtful Reptiles, as will be made appear anon. By these Considerations we may perceive that when God said, *Let us make Man in our Image, after our Likeness*, that the Words are not to be understood of a bodily Likeness between God and Man, but of a spiritual and moral Likeness. And therefore his Spirit was to be made immortal like God; and he was to be made perfect and upright, and perfectly pure or holy, and perfectly righteous, good, and benevolent, that he might, like him, be perfectly and spiritually happy, both temporally and everlastingly. And his Spirit was not to resemble God in any of his incommunicable Properties or Perfections, in his Omnipresence, Omniscience,

science, Omnipotence, All-sufficiency, or Independency; but in Spirituality and Immortality, and in perfect Goodness, which comprehends all his communicable and moral Perfections, his Purity or Holiness, and Wisdom and Veracity, Mercy, Patience, and Long-suffering, and Love, or perfect and universal Benevolence; for it is in perfect Goodness that the Godhead consists, and not in Omnipresence, Omniscience, Omnipotence, All-sufficiency, and Independency; for with all these Properties or Perfections, without most perfect Goodness, *Jehovah* would not be God, but a Being to be feared and dreaded, on Account of his almighty and uncontrollable Power to inflict Punishments according to his Will, and not to be beloved for his Goodness. And *Christ*, who according to his Manhood, was produced into Being before all other Creatures, and is therefore called the first born of every Creature, *Coloss. i. 15.* *πρωτότοκος πάσιν κτίσεως* one brought forth before all Creation, and the Heir of all Things, being perfectly good: It is therefore said of him, *Coloss. ii. 9,* that *in him dwells all the Fulness of the Godhead bodily*, and therefore he is said *Coloss. i. 15,* and *2 Cor. iv. 4;* and *Heb. i. 3,* to be the *Image of the invisible God, and the Image of God, and the express Image of his Person.* And whoever will imitate him in his perfect Goodness, will resemble God in all his imitable Perfections, and
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be the Image of God, and like him, and God will delight to dwell in him, and he in God: As he is said, 2 Cor. v. 9, to be *in Christ, reconciling the World to himself.*

Thirdly, From this Text, *Let us make Man in our Image, and after our Likeness, and let him have Dominion, &c.* and from what is said Genes. v. 1, 2, *In the Day that God created Man, in the Likeness of God made he him: Male and female created he them; and called their Name Adam, in the Day when they were created.* And from what it is said, Heb. vii. 9, 10, *Levi also who received Tithes, paid Tithes in Abraham. For he was yet in the Loins of his Father, when Melchisedec met him.* We may clearly perceive, that all Mankind were coeval or cotemporary; the whole Species, male and female, being in *Adam* in a seminal State, in the Day that he was made. And the Actions of Parents are reputed the Actions of their Children, who actually exist in them in a seminal and unbegotten, and inseparated State.-

Upon this Truth the *Jews* drew a false Inference, and concluded, that because the Actions of Parents are imputable to their unborn Children, therefore the Good or Evil of their Actions is also imputed to them; and that Children were punished by God, for the evil Actions done by their Parents before they were begotten; as appears by the Proverb in use among them, and mentioned by the Prophet

phet Ezek. xviii. 4, saying, *The Fathers have eaten sour Grapes, and the Children's Teeth are set on Edge.* But our most gracious God to undeceive them, and deliver them out of that Error, tells them, ver. 5, *That only the Soul that sinneth shall, or will die; and that he, who walketh in his Statutes, and keepeth his Commandments, to deal truly, &c.* (whilst he is in a separate State in this World, as will appear by the foregoing Verses, and by what is said ver. 20, *That the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son: And that, the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him:* And by what is said, ver. 26,) *he shall surely live.* But notwithstanding what God, by the Mouth of his Prophet, had said and done for them, and for removing this Error out of their Belief, yet it appears, that some of them, at least, continued in it in our blessed Saviour's Time, by the Question his Disciples put to him, *John ix. 2, saying, Who did sin, this Man or his Parents, that he was born blind:* But Christ removed their Error, and by what he said to them, and in few Words, let them know, that Children neither sin before they are born, nor are they punished for Sins committed by their Parents, whilst they exist in them in a seminal State, by saying, that it was neither on Account of that Man's sinning before he was born, nor
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on Account of the Sins committed by his Parents, that that Man was born blind, but that the Works of God should be made manifest by him; by which we may clearly perceive, that Children neither sin before they are born, nor are the Sins of their Parents imputed or imputable to them, and that therefore the original Sin of *Adam* was not imputed to any of his Posterity. And if we consider what *St. John* saith, *1 John* iii. 4. *That Sin is the Transgression of the Law.* And what *St. Paul* saith, *Rom.* iv. 15. *Where no Law is, there is no Transgression, (i. e.)* where there is no known nor knowable Law, there can be no Transgression, and therefore no Sin. We will clearly perceive the Reason of the Prophets, and of *Christ's* Doctrine, concerning this Point. For Children unborn are incapable of knowing any Law, and therefore incapable of Sin, and although they be capable of acting in their Parent before they are born, the Good or Evil of the Actions of their Parents cannot in Reason or Justice be imputed to them, any more than they can be imputed to any of the Glands or Muscles of the Body which are moved, and act necessarily, and by mechanical Impulses. Nor doth the second Commandment interfere or clash with this Doctrine; wherein God calls himself a jealous God, visiting the Iniquity of the Fathers upon the Children of the third and fourth Generation, of them that hate him.

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(The Word Generation is not in the original Text) and is zealous for the Salvation of Mankind, and often offended and angry with them, and visits them with his Judgments, but for no other Reason but for their doing, and impenitently persevering in doing those Things which are most evidently destructive of their true and spiritual Sanctification, Salvation ; and true and spiritual Happiness both temporal and everlasting. And therefore visits for their Good, some of the Children of those who continue in the Iniquity of their Fore-fathers, in order to reclaim them and turn them from their Iniquities, which they have been taught by the wicked Precepts and evil Examples of their Fathers, and which are called the Iniquity of their Fathers which they persevere in and hate God as their Fathers did, and are therefore visited in order to move them to Repentance and Reformation. So that it is for their own Wickedness which Children commit after the Examples of their wicked Fathers, that they are sometimes visited and punished in this World, that they may be awakened and moved to save themselves by Repentance, from everlasting Misery. But though the Sins of Parents be not imputable to their unborn Children then actually existing in them, yet such Children may be greatly injured in the Loins of their Fathers, as well as after their being separated from them, if their
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Fathers be wicked ; for all Kinds and Degrees of Evil or Wickedness proceed from the bodily Lusts, and Children begotten of wicked Parents, whose Nature is tainted and corrupted by Lust, will have their Nature which they derive from their Parents likewise tainted and corrupted thereby, and they will thereby become prone or strongly inclined to Lust, and consequently to commit Evil or Wickedness, for the Gratification of that Lust which happens naturally to predominate in them, by which their Spirits will be greatly injured, both temporally and everlastingly, if they do not take Care when they come to proper Age, by Faith and Obedience to resist, subdue and mortify, and purify their Spirits from all those bodily Lusts, which they have derived from their Fathers, which few, if any will do, if they are not early instructed in the Knowledge of the one and only true sanctifying Faith, and of the one and only perfect and perfectly purifying spiritual Law; and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to their Sanctification and Salvation, and true and spiritual Happiness both temporal and everlasting, before their natural Desires begin to contend and struggle for the Dominion, and become insatiable and predominante as bodily Lusts. It is said, *Gen. v. 3. that Adam begat a Son in his own Likeness,*

Likeness, after his Image, and called his Name Seth. By which we are not to understand a bodily but a spiritual or moral Likeness. *Adam* was made after the spiritual or moral Likeness of God, in the Day that he was made, therefore perfectly pure and uncorrupted; whereas *Adam's* Nature was corrupted by Lust before he begat Children, and therefore *Seth*, whose Nature was corrupted in the Loins of his Father, could not be begotten and born in the Image and Likeness of God, but of his Father, therefore corrupt and prone to Lust. Children partaking not only of the natural, but also the moral Infirmities of their Parents, as is very obvious to such as are diligent Observers of Mankind. And by what hath been here observed, we may clearly perceive the true Origin of Evil, about which so many fruitless and unsuccessful Enquiries have been made; and that the bodily Lusts of Mankind have been the Sources and Springs from whence all the moral Evil and Wickedness that ever was committed in the World hath flowed, and that these Fountains and Flood-Gates by which Sin entered into the the World, were opened by the Fall of our first Parents from the true Faith in God, and consequently from their first Love, the Love of God, and from their Obedience to that most perfect, and only perfect and perfectly purifying spiritual Law. This I chose to take Notice of here, as it lay directly in my
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Way, in order to shew the Falshood and Impiety, and wicked, and destructive Tendency of the Doctrines of the *Manichees* and others, who have contended for the Belief of a Good, and of an evil God : And the Falshood and Weakness of the Arguments, of all those wicked and scripturally ignorant, although some of them have been otherwise learned Persons, who have scribbled largely but unsuccessfully, for the Support of that impious, and wicked, and destructive Doctrine ; and for leading Mankind into Disbelief of the demonstratively true Doctrine of the holy Scriptures. And by what hath been said, we clearly perceive what is meant by original Sin, and what it consists in, and how and by what Means all Mankind came to be tainted with it. And that the original Sin of our first Parents consisted in their hearkening to, believing and obeying the Dictates of our bodily Desires, contrary to God's express Law and Commandment, by which they were led from the true Belief in God, and from their first Love, the Love of him, and from their Obedience to his most perfect and perfectly and purifying spiritual Law, by which their bodily Desires became exorbitant and insatiably predominant bodily Lusts ; by which their Nature became corrupted, and prone, or strongly inclined to Lusts, and to Sin or Wickedness, in order to gratify them. And all Mankind actually existing in *Adam* when his

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his Nature was corrupted, and partaking of his corrupted Nature, became thereby corrupted, and made prone to Lust, and consequently to Sin or Wickedness. And that Proneness or Propensity to Lust, and to Sin or Wickedness, for the Gratification of such Lusts as naturally predominate in them, is what is called original Sin in every Man that ever lived; by which they are instigated and powerfully moved to all the Evil they commit in this World, and by which they are made spiritually miserable both in this World, and in the next: And by this we may likewise clearly perceive, that although all Mankind were greatly injured by the Fall and original Sin of our first Parents, yet none are made spiritually miserable hereby, either in this World, or in the next, but such as chuse to persevere in it, and to be moved by it, to hearken to, believe and obey, and cherish their bodily Lusts, by which they are made spiritually miserable both in this World, and the next. And by what hath been observed from this Text, we may likewise perceive, that although *Adam* was, and every Man be a Plurality in Unity, yet the Unity of the human Essence is a separable and divisible Unity, and the Plurality therein, a separable Plurality, which can subsist and act, or operate separately and independently of each other: Whereas the Unity of the divine Essence is indivisible and inseparable; and the

Plurality of Persons distinguished, and perfectly and conceiveably distinguishable in the indivisible Unity of the divine Essence, cannot subsist separate from that undivided Essence, neither can they act separately and divided from each other, nor independently of each other; so that although every one of them be a divine Person, and therefore God, yet none of them is God exclusive of the other two; and therefore the whole Trinity in Unity is but one God, as will be anon shewn under the Article or Word *Trinity*, where I shall largely speak of the sensible Representations he hath been graciously pleased to make of himself, in order to enable us to form just and true Notions, or Conceptions of him, so far as it is useful and necessary for us to know him. Having before observed, that it is impossible for Mankind, to have ever had any true Notion of any spiritual and sensibly imperceptible Thing, by any other Means, than by the sensible Representations God hath been graciously pleased to make of them to them. And although the divine Persons are distinguished by the personal Names of Father, Son, and Holy Spirit, in the undivided Unity of the one *Jehovah*, or divine Essence, yet that Revelation was not made to us, to direct us to form our Notions either of the Unity of the divine Essence, or of the Plurality of the divine Persons by. The heavenly Representation that
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he hath been pleased to make of himself, is that by which we are to form our Notions both of his divine essential Unity, and of the divine Plurality in that Unity; and the personal Names given to that Plurality, were only given that we might thereby understand that they were a Plurality of living and intelligent Persons, what we could not have understood or known by the heavenly Representation only, and might have been led into Error concerning God by that heavenly Representation, had he given Mankind no other, as all the Gentiles were, by considering the heavenly Representation only, and dropping the Consideration of the personal Representation that he had been pleased to make of himself; and as Multitudes of *Christians* on the other Hand have been led into Error and a Disbelief, and Denial of the Trinity in Unity, in the one *Jehovah*, by their having only considered the personal Representation, and by their having altogether overlooked, and left unconsidered the heavenly Representation which he had been also pleased to make of himself.

Fourthly, By the attentive Consideration of this Text, wherein it is said, that God said, *Let us make Man in our Image, after our Likeness: And let Them have Dominion* &c. by which I have before shewn, that all Mankind existed in *Adam*, in a seminal State, and were therefore coeval, or cotem-

porary with him; we may clearly perceive by Faith, although not by Sense, that the feminal Bodies of Men must be inconceivably small; seeing that the feminal Bodies of all Mankind that ever were, and are, and ever will be in the World, actually existed in *Adam*, in the Day that he was formed or made; and what wonderful Expansions these exceedingly small feminal Bodies are capable of, when they come to be unfolded and dilated, by those foreign alimentary Bodies, by which they are distended and cloathed. This I have chosen to observe here, for the Removal of those Objections which have been made by inconsiderate and scripturally ignorant, and superficial Reasoners, against the Resurrection of the same Body: They have not considered, that Man consists of three constituent Parts, of an immaterial Spirit, πνεῦμα, and of a Soul, or feminal Body, ψυχή, and of a visible and bulky Body, which is acquired by foreign Aliment, σῶμα, as mentioned by *St. Paul*, 1 *Thess* v. 23, where he saith, *And the very God of Peace sanctify you wholly; and your whole Spirit, and Soul, and Body be preserved blameless, unto the Coming of our Lord Jesus Christ.* And that Spirit and Soul are different constituent Parts of Man, as the Author to the *Hebrews* hath most clearly told them, iv. 12, where he saith, *The Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to*

to the dividing asunder of the Soul and Spirit. And that *St. Paul* hath told them, *1 Cor.* xv. 44, that it is not the natural Body that is sown, that is raised again, but a spiritual Body: And that, *there is a natural, or psuchical Body, and a spiritual, or pneumatical Body:* And ver. 46, that the natural Body, or Man, was first formed, and afterwards the spiritual Body, or Man: And 47, 48, 49, he speaks also of an earthy or choical Man, as distinct and separate from both, by which is meant Man's bulky, and visible corruptible Body, acquired by Aliment produced by the Earth: And by their not considering these Things, they have imagined, that the holy Scriptures had asserted, that the alimentary, visible, and bulky corruptible Body which rots in the Grave, and which while it lives, is in a continual Flux and State of Alteration, and never two Moments the same; and upon this ill-grounded Imagination, they have built their Objections against the Resurrection of the same Body that dieth: Whereas the holy Scriptures teach, that it is only the *Psuche*, or seminal and unchangeable, and uncorruptible Body that is raised again, and not the visible, and bulky alimentary Body which rots in the Earth. *St. Paul* is very clear in this Case, in the 35, 36, 37, and 38 Verses of this Chapter, where it is said, *But some will say, how are the Dead raised up; and with what Body do they come?*

To which the Apostle answers, *O thou unwise or thoughtless, that which thou sowest, is not quickened except it die : And that which thou sowest, thou sowest not that Body which shall be, but bare Grain, it may chance of Wheat, or of some other Grain : But God giveth it a Body, as it hath pleased him ; and to every Seed his own Body ; (i. e.)* the seminal Body of any Kind of Grain which thou sowest in the Ground, is not quickened, unless the bulky, visible and alimentary Body by which it was distended and cloathed, first dies, and corrupts in the Earth ; and the visible and bulky Body of Grain which thou didst sow, which died and corrupted in the Earth, is not the Body which riseth, or groweth up again ; that which thou observest to rise, and grow up again, is a new Body, which God hath given to the seminal and invisible Body, which was sown in order to distend and new cloath it again ; and therefore it is said, that he giveth to every Seed, *(i. e.)* to every seminal Body of every Kind of Grain that is sown, its own Body, *(i. e.)* its own visible, bulky, and alimentary Body, to distend and cloath it ; and so it will be with the Resurrection of the dead Bodies of Men, according to *St. Paul's* Doctrine. As the seminal Body of any Kind of Grain sown in the Earth, doth not rise and grow up with the same bulky Body with which it was cloathed when sown, so neither will

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will the feminal Bodies of Men arise cloathed with the same visible and bulky Bodies with which they were distended and cloathed when they were laid in their Graves; and therefore the Apostle says, ver. 42, *So also is the Resurrection of the Dead; it is sown in Corruption, and raised in Incorruption; (i. e.)* the feminal Body of Man is sown or buried in the Earth, cloathed with a corruptible, bulky, alimentary Body, but it will be raised and cloathed with a spiritual and incorruptible Body, which will be the Image of the Spirit, or heavenly Part of Man; and therefore it is said, (that in that Respect) we shall be all *changed in a Moment, in the Twinkling of an Eye*, from Corruption and Mortality to Incorruption and Immortality; and therefore when it is, ver. 44, *it is sown a natural or psuchical, and raised a spiritual or pneumatical Body*: By the natural or psuchical Body, must be understood the *Psuche* or feminal Body, cloathed with the alimentary and choical, and corruptible Body, which at the Resurrection, will be changed into a spiritual and incorruptible Body. That the Spirit will be again cloathed with the *Psuche* at the Resurrection, *St. Peter* also tells us, *Acts* iii. 19, where he saith, *Repent ye therefore and be converted, that your Sins may be blotted out; when the Times of putting on the Psuche again*, (ἀνάψυξες, which in our Translation is rendered the Times of refreshing) *shall come*

from the Presence of the Lord. By considering these few Texts, the Decriers of the Resurrection of the same Body, according to the Doctrine of the holy Scriptures, will see what the true Doctrine of the holy Scriptures concerning that Point is; and that their Objections do not lie against the Resurrection of the same Body, as it is taught in the holy Scriptures, but against that Doctrine as they have falsely and groundlessly imagined it to be taught in the holy Scriptures, which teach, that it is the *Psuche*, only (which answers to the Word *Nephesh* in the *Hebrew*, and in the Old-Testament) that substantially uncorruptible and immutable seminal Body of Man, and not his alimentary and hourly changeable, and substantially corruptible, and corrupted Body that is laid in the Grave, that will be raised at the Resurrection. And by these Texts, they may likewise clearly perceive, that such of their celebrated Writers have but ill considered the Identity of Man, who have placed it in his Self-Consciousness.

Fifthly, From this Text: And God said, let us make Man in our Image, after our Likeness: And let them have Dominion over the Fish of the Sea, and over the fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping Thing that creepeth upon the Earth. And from other subsequent Passages of the holy Scripture,

ture, which allude to the Declaration which God made concerning Mankind in this Text; and what I have said concerning the Origin of Evil and Misery, both temporal and everlasting, and of the happy End for which God designed all Mankind, and concerning all his Words and Works, and his Dispensations to and dealing with all Mankind, and all his holy instituted Ordinances, and concerning his having revealed and made known all these Things to Mankind, for no other Reason but powerfully to move and indispensably oblige them to prepare and qualify themselves for the Enjoyment and sure Attainment of that perfect and everlasting spiritual Happiness, for which he designed and created them. In the first Part of this Apology we may clearly perceive, that the Words Earth, and Fish of the Sea, and Fowl of the Air, and Cattle, and creeping Things that creep on the Earth, are not to be taken in a literal, but in a figurative and metaphorical, or allegorical Sense; for if they were literally to be understood, and if *Adam* and all his Posterity had so understood them, they would have looked upon fishing, and fowling, and hunting, and killing of Snakes and Worms to have been the great and important, and only Business they had been sent into this World to do: And would not have seen any Reason for admiring the Wisdom, adoring the Goodness of God, and for loving him with all
their

their Hearts, by the Business in which he would have employed them, if those Words were to be literally understood; nor would they have had any other Reason for obeying that Commandment, but their Fear and Dread of the Power and Punishment of the arbitrary Commander: For they could plainly perceive, that the Slaughter of those Creatures could not be of any temporal Benefit to them, who were then only licensed to nourish their Bodies with vegetable Diet; neither could they perceive, that the Slaying of those Creatures could any Way contribute to the Salvation, and everlasting Happiness of their Spirits.* They would have been struck with Wonder and Amazement at the Consideration of God's having created and made that vast Variety of Animals for no other Reason but to be slain by Man, and with Horror at being arbitrarily commanded to take away the Lives of Numbers of inoffensive and harmless Creatures; nor could they account for his having created or made any of the Savage Kinds. But if these Words are to be understood figuratively, and to have a spiritual Sense or Meaning; and that by the Earth we are to understand the Bodies of Men, which are formed out of the Dust of the Ground, in which all the natural Desires and bodily Lusts have their Residence, which, if not watched over and restrained, will become both temporally and everlastingly destructive

destructive Enemies to our Spirits: And by Fish of the Sea, and Fowl of the Air, and Beasts of the Earth, tame and wild, and by Reptiles, harmless and hurtful, we understand the natural, and regular, and useful bodily Desires, which are represented by the tame and and harmless Animals; and are to be watched over and restrained by exercising Dominion over them, lest they should break out and become irregular and destructive Lusts: And the insatiable and exorbitant bodily Lusts, which are spiritually signified, and sensibly represented by the savage, and voracious, and noxious Animals, which are to be mortified and destroyed, and cast out; both our first Parents and all their Posterity could have clearly perceived the most perfect Wisdom and Goodness of God, our heavenly Father, in giving this Commandment, and in giving it in figurative, metaphorical, or allegorical Language; and that the great, wise, and good End, for which he predestinated and created all Mankind, could not possibly be obtained by them; and that they could neither be sanctified nor saved from spiritual Misery, either temporal or everlasting, without carefully and perfectly obeying this spiritual Commandment allegorically expressed. And by this Consideration of the Commandment taken in the spiritual Sense, they could clearly perceive the great and perfect Wisdom and Love of God to Mankind, manifested

manifested in his having made so vast a Variety of savage and destructive, and noxious Animals, that Mankind might by them be spiritually instructed, and put and kept continually in Mind of their spiritual Enemies, their bodily Lusts, and of the indispensable Necessity of keeping a watchful Eye over them, and of mortifying them, and for preserving their Spirits pure and undefiled by them. And that I may not be thought to have affixed this allegorical Sense and Signification to the afore-mentioned Words without scriptural Authority, although I think the Consideration of the happy End for which God most manifestly made all Mankind, and of the indispensable Necessity of keeping our Bodies under, and their bodily Desires restrained, and their bodily Lusts mortified and cast out, in order to the Attainment of that End, affords a sufficient Warrant and unquestionable Authority to affix those figurative Senses or Meanings to the afore-mentioned Words. Yet I judge it necessary for the Prevention and Removal of all Contests and Cavils, which wicked Men, disposed so to do, may raise against this Interpretation, to shew, that as the Lusts of Mankind transform those who indulge, serve, and become Slaves to them, into Beasts: So the inspired Penman, who penned or committed the Holy Scriptures, either by the immediate Inspiration of God, or by the Authority

thority which he gave them so to do, by representing the bodily Lusts of Mankind by destructive Animals, as he himself hath been most graciously pleased to do in the Text under Consideration, in the 28th Verse, have represented earthly Princes and Potentates, who gave themselves up to act according to the Dictates of their respective predominant bodily Lusts, by such bestial Representations. And thus by the Ground, the Bodies of Mankind, in which their corrupted Desires or Lusts dwell, are represented by God, *Gen. iii. 17.* where God said to *Adam*, *curst is the Ground for thy Sake, (i. e.)* for thy Sake, and to preserve thee from being again deceived by thy bodily Desires or Lust. I here speak evil of thy Body to thee, which I call by the Name of the Ground, from whence thou was taken, to let thee know that it will be continually bringing forth destructive Lusts, which I represent by Thorns and Thistles unto thee, if it be not carefully cultivated and broken, as will be more fully shewn in my Note upon *Gen. iii. 18.* And Mankind, corrupted as they were before the Flood, are represented by the Earth, *Gen. vi. 11.* where it is said, that *the Earth also was corrupt before God, and filled with Violence, (i. e.)* all Mankind who dwell upon the Earth were so. And to the same Purpose it is said, *Jer. li. 7.* that *Babylon had made all the Earth drunken*, which is understood

stood of the Inhabitants of the Earth, who are said to have been made drunk with the Wine of her Fornication, *Rev.* xvii. 2. And the Earth is also made a Representation of the Unbelieving and Wicked, as the Heavens are of Believers and of the Righteous, *Deut.* xxxii. 1. *Give Ear O Heavens and I will speak, and hear O Earth the Words of my Mouth.* And the four Beasts, which were very terrible, that *Daniel* saw in his Vision, were the Representations of four Kings, *Dan.* vii. 17. and viii. 20, &c. The King of *Median Persia* is represented by a Ram, with two Horns pushing Westward and Northward, and Southward, so that no Beast might stand before him: And the King of *Grecia*, who broke the two Horns of the Ram, and cast him down to the Ground, is represented by a rough Goat, with a great Horn between his Eyes. And a wicked King of *Egypt* by a Crocodile called *Leviathan*, the crooked Serpent and the Dragon that is in the Sea, *Isa.* xxvii. 1; and he is represented *Ezek.* xxix. 3. by the great Dragon that lieth in the Midst of the Rivers; and xxxii. 2. by a young Lion and a Whale in the Seas. And *Nero* by a Lion, *2 Tim.* iv. 17; and *Herod* by a Fox, *St. Luke* xiii. 32; and the Destroyer of *Edom* by an Eagle, *Jer.* xlix. 22; and the wicked Inhabitants of *Jerusalem* by strong and wild Bulls, *Pf.* xxii. 12, and *Isa.* li. 20. And the Prophet displaying the
happy

happy State of the World in the glorious *Millennium*, when all Mankind will become obedient to that most perfect and perfectly purifying and reconciling spiritual Faith and Law, which God originally revealed, and *Christ* revived and restored again to the World; and when he may be truly said to reign and govern with his Saints upon Earth, when the whole World will become universally obedient to his Law, (which the inconsiderate and scripturally ignorant *Millennaries* have understood of a personal Appearance and Reign of *Christ* with his Saints upon Earth for a thousand Years) says, *Isa. xi. 6, &c. and lxxv. 25. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them. And the Cow and the Bear shall feed, and their young Ones shall lie down together, and the Lion shall eat Straw like the Ox. And the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockeratrice Den. They shall not hurt, nor destroy in all my Holy Mountain, and Dust shall be the Serpent's Meat.* These Words cannot, consistently with the perfect Wisdom and Goodness of God, be literally understood, or otherwise than allegorically, of the regular natural Desires of Mankind, represented by innocent and harmless Infants, Lambs, Kids,

Kids, and Calves, &c. and of their insatiable, outrageous and destructive bodily Lusts, spiritually signified, and sensibly represented by Wolves, Leopards, Lions, and Bears, and other noxious Animals. And the true spiritual and useful Sense of this Text is, that when the divinely revealed and perfectly purifying, and reconciling spiritual Faith and Law come to be universally believed and obeyed by all Mankind, then all hurtful and destructive bodily Lusts will be perfectly subdued and mortified, and cast out, and reduced to regular, necessary, and useful bodily Desires; and all the regular bodily Desires will be restrained, and kept within due and proper Bounds, by the Power of the divinely revealed Faith and Law; so that there will not be one wicked Person in that faithful and obedient, and happy State upon the Face of the Earth: And then all Mankind, in all the Kingdoms and Countries of the World, will live together like Brethren, in Peace and Unity, and brotherly Love, and in Charity, or universal Benevolence towards one another, promoting one another's true Happiness, both temporal and everlasting, as zealously as their own, upon the Foundations of true and spiritual Piety and Virtue, which necessarily flow from the sincere and true Belief of the divinely revealed Faith, and from perfect Obedience to the purifying spiritual Law.

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By the Consideration of the afore-cited Texts, we may clearly perceive what is meant by the Earth and the Fish of the Sea, &c. which the Spirits of Mankind are directed and commanded, *Gen. i. 26, 28*, to subdue and exercise Dominion over; and that by them are spiritually meant the Bodies, and bodily Desires and bodily Lusts of all Mankind. But what puts this Matter beyond all farther Dispute and Contradiction, is the Consideration of the perfect Wisdom and Goodness of God, and of the true End for which he created Man, and sent him into this World; for it hath been most clearly and unquestionably shewn in the foregoing Part of this Apology, that that End could not possibly have been obtained without Mortification and Purification from all bodily Lusts, by which we may clearly perceive the indispensable Necessity of Gods enabling Mankind to form just and true Notions of their bodily Lusts, from which they were to preserve themselves pure and undefiled. And it hath been likewise shewn (but will be more fully and universally shewn hereafter, under the Article, or Word Man) that Man could not possibly have had any just or true Notion of their bodily Lusts, nor of any other sensibly imperceptible Thing, had not God been graciously pleased to have signified them to them by sensible Representations, and as it was not only necessary that they

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should have just and true Notions of them, but also that they should be frequently put in Mind of them, and of their hurtful and destructive Properties, therefore God was most graciously pleased, to make various sensible Representations of them. As by troubled Waters, and by Thistles and Thorns, and fruitless Trees and bitter Roots, in the inanimate and vegetable World, and by voracious, and insatiable, and destructive, and hurtful Creatures in the animal World. For when Man was created, he was made in the Image of God, upright and perfect, and void of all bodily Lusts, or irregular bodily Desires, warring against the Law of his Mind, or Spirit; and in that pure and happy State, he could not have been able to form any just Notion of the bodily Lusts, had they not been signified to him by such sensible Representations, as God was most graciously pleased, in perfect Wisdom and Goodness, to make of them and set them before him. Thus we see the indispensable Necessity of making sensibly, perceptible, and figurative, or symbolical Representations of them, and of speaking of them in figurative and symbolical Language, (which the inconsiderate and scripturally ignorant Deists have not considered) and what was indispensably necessary to be done for the Sanctification and Salvation of all Mankind, God our heavenly Father, who is perfect in Wisdom and Goodness, would not inconsiderately with those
glorious

glorious and adorable Attributes leave undone. And therefore I have in Vindication of those adorable Attributes, Self-evident in God our heavenly Father, affixed a spiritual Sense and Meaning to those evidently figurative Words in the Text, under Consideration. And by what I have observed thereupon, I think I have set forth at least most of those Particulars which may be useful for Mankind to consider, as are plainly contained and set forth therein. And therefore I proceed.

Ver. 27. So God created Man in his own Image, in the Image of God created he him: Male and Female created he them.

Ver. 28. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the Earth and subdue it, and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth.

What hath been said upon the foregoing Verse, renders it unnecessary to say much upon either of them, for it hath been shewn in my Note upon the 26th Verse, that the Earth and the Fish of the Sea, &c. are spoken of in the literal Sense of those Words, in the 20th, 21st, and 24th Verses of this Chapter, and therefore in a very different Sense from that wherein they are taken in the 26th Verse; where they are to be taken figuratively for the Bodies and bodily Desires and bodily Lusts of Mankind. And therefore I think, there is no Necessity of noting

any Thing more here, than the different Senses in which the Words are here used, for blessing and replenishing, or filling, are used in the holy Scriptures; that we may see the different Acceptations of them. In ver. 23, and 28, the Word בָּרַךְ to bless, &c. implies, and is so taken in the holy Scriptures, sometimes for speaking well of any Thing or so, as that Man may be benefited by what is said of it. And in this Sense it is taken, *Exod. xx. 11.* where it is said that God blessed the Sabbath-Day, (*i. e.*) spoke well of it, by letting Mankind know, that it was a Day of Rest, wherein they were to be exempted from all bodily Labour and Care, in providing for the temporal Support of their mortal Bodies, that they might be wholly at Leisure to provide more carefully for the temporal and everlasting Well-being of their immortal Spirits, by receiving spiritual Instruction, and by meditating upon God, and upon his great and manifold, amiable and adorable Perfections, and upon his divinely revealed spiritual Word and Law, and upon his Works, and his various Dispensations to, and Dealings with all Mankind, and upon all his holy instituted Ordinances, and the true and only End for what they were instituted, and in partaking of them for the Revival and Renewal of their Faith, that they might continue confirmed and established in their sincere and true Belief of it; that they might be powerfully moved there-
by

by to continue to love God with all their Hearts, &c. and to manifest the Truth and Sincerity thereof, by their Perseverance in perfect Obedience to his most perfect and purifying spiritual Law, which he gave them for no other Reason but to preserve, rescue and deliver them from the Captivity, Tyranny and Slavery of their bodily Lusts, and consequently from all Kinds and Degrees of Wickedness, and from spiritual Misery, both temporal and everlasting, that they might be spiritually happy, both temporally and everlastingly.

And in this Sense, the Word is taken, *1 Mat. xxvi. 26.* where it is said, *That Jesus took Bread and blessed it,* (i. e.) he spoke of it, as that Mankind might be benefited by receiving it ; by letting them know the true and only End for which that memorial Ordinance was instituted. And that by the material Bread he gave them, they were to call to Mind the spiritual Bread of the divine Word concerning him, which was sensibly signified and represented by that material Bread ; and that by eating the one, they might be put in Mind of spiritually eating, (i. e.) believing the other, that they might be spiritually benefited thereby.

And in this Sense the Word Blessing is also taken, to bless the Meat we are about to eat ; by putting ourselves in Mind by a proper short Form of Prayer, or Praise, or Thanksgiv-

giving, that God is the Provider and Bestower of it, and of the true End for which he provided and bestowed it. That we might be put in Mind and moved thereby, to use it for that End, and that only, that it might prove a Benefit or Blessing to us, as God designed it; and not a Snare and a Curse unto us by our Abuse and Misapplication of it, to any other End or Purpose, such as the sensual Gratification and Indulgence of our fleshly Lusts.

Another Sense in which the Word Blessing is taken in the holy Scriptures is, that of spiritually instructing of Men; and it is in this Sense we are to understand *St. Mark*, x. 1. where it is said of our blessed Saviour, that, *he took little Children up in his Arms, put his Hand upon them and blessed them.* This Way of blessing may be communicated either by spiritual Precepts to such as are capable of understanding, and so receiving them, or by proper Prayer, or Praise and Thanksgiving offered up to God on their Behalf. And it is by spiritual Instruction, and by proper Prayer, Praise and Thanksgiving to God on their Behalf, that Parents ought daily and often to bless their Children. And observing the good and evil Courses that his different Children had taken, and thereby foreseeing the good and evil Consequences that would attend their Continuances in their different Ways, *Jacob* called his Sons to him, and
blessed

blessed them before his Death, by instructing them in the Knowledge of the good and evil Consequences that would necessarily attend them and their Posterity, if they should choose to continue in their good and evil Courses. And it is in this Sense we are to understand the Word Blessed, in the Text under Consideration, *Gen. i. 28. And God blessed them*, (i. e.) he instructed all Mankind as soon as he created and made Man, in the Knowledge of every Thing that was proper and necessary to be believed and done by them in all after Ages of the World, in order to their Sanctification, Salvation and true Happiness, both temporal and everlasting. The Word is also taken for the doing any Act to another, by which he may receive worldly Benefit, and such Benefit is called a Blessing, and in this Sense it is taken, *2 Kings, v. 15.* where *Naaman* said to *Elisha*, *Now therefore I pray thee, take a Blessing of thy Servant*, (i. e.) a Present or Gift of worldly Goods. The Word is also taken for the making any Thing, so as that it may be a Blessing or beneficial to others, and the Maker of such Thing is said to bless it, by making it capable of being a Blessing, or beneficial to others; and in this Sense it is taken, ver. 22. where it is said, that *God blessed the Fish of the Sea, and Fowl of the Air*, when he commanded the Waters to bring forth, enabling them to increase and multiply, so as

that the World would be benefited by their Increase and Multiplication. There are some other Senses in which the Word is taken, in the holy Scriptures, which I have not Occasion to take Notice of here. Therefore I proceed to speak a few Words concerning the Word מלא, which is usually understood in this Chapter, of filling or replenishing.

It is taken in the Sense of filling by Increase and Multiplication, in ver. 22 of this Chapter; where it is said, *Be fruitful and multiply, and fill the Waters of the Seas.* But it is also taken in other Places of the holy Scriptures, for perfecting, and so for keeping in Repair, and also for cutting off, or removing every Thing that might be inconvenient or hurtful, and so a Blemish or Imperfection in any Thing committed to our Charge or Care. And in both these Senses the Word is taken in ver. 28, where God speaking to the Spirits of Mankind; said, *Be fruitful and multiply, and replenish the Earth, and subdue it, &c.* (i. e.) increase and multiply your Species, and keep their earthly Bodies (which are the Tabernacles wherein your Spirits are to dwell for a Time, to prepare and qualify themselves for Salvation and eternal Life) in Repair, and pure and perfect, by putting off, and removing all defiling and hurtful Lusts from them, by subduing and keeping them under by my revealed Word, which is your Sword, and by the Faith which is obtained by it, which is
your

your Shield; in which their spiritual Strength lies. This is Instruction, that was becoming God our heavenly Father, to give to Mankind, whom he designed for everlasting Happiness; and who could not possibly qualify themselves for the Enjoyment of that Happiness, without receiving and perfectly obeying these Instructions. Whereas if he had meant no more than what is meant in ver. 22, where it was spoken with Respect to Brutes, increase and multiply would have been sufficient, and Mankind would have multiplied, for no other End but to be both temporally and everlastingly miserable.

Ver. 29, *And God said, behold I have given you every Herb bearing Seed, which is upon the Face of all the Earth, and every Tree, in which is the Fruit of a Tree yielding Seed; to you it shall be for Meat.*

Ver. 30. *And to every Beast of the Earth, and to every Fowl of the Air, and to every Thing that creepeth on the Earth, wherein there is Life, I have given every green Herb for Meat; and it was so.*

Ver. 31. *And God saw every Thing that he had made, and behold, it was very good. And the Evening and the Morning were the Sixth Day.*

I shall only observe upon these foregoing Verses.

First, That at the Beginning, and till after the Flood, Man was permitted to eat vegetable

table Food only, for the Nourishment and Support of his Body, or earthy Tabernacle. So that as I have before observed, if fishing, fowling and hunting, had been his appointed Business and Employment during his Continuance here on Earth, it would have been very unprofitable, for his Prey caught would have been of no use, for the replenishing or repairing the daily Waste and Decay of his earthy and mortal Body, nor for procuring either the temporal or everlasting Happiness of this immortal Spirit.

Secondly, That the Beasts of the Earth, and Fowl of the Air, &c. here mentioned in ver. 30, are not to be taken literally (as they generally have been) but in a spiritual and figurative Sense, (*viz.*) for the bodily Desires or Appetites of Mankind. As appears by what God said to *Noah* and his Sons, *Gen. ix. 30. Every moving Thing that liveth shall be Meat for you, even as the green Herb have I given you all Things.* What he saith he gave to the Beast of the Earth, *Gen. i. 30*, he here saith, he gave to *Noah* and his Sons, then existing in *Adam*, so that by the Beast of Field must there be necessarily understood, the bodily Desires, or Appetites of Mankind. And to this figurative Acceptation of the Words, both sensible Observation of Matter of Fact, and the perfect Wisdom and Goodness of God bear Testimony. It is no where said in the holy Scriptures, that God took off any
Restraint

Restraint laid upon Brutes, with Respect to their Food, before the Flood; and if carnivorous Animals, Lions, Tygers and Wolves, &c. lived upon vegetable Diet before the Deluge, they might have been supported by it afterwards, although they had been allowed then to eat animal Food, as Mankind were; but Matter of Fact may convince us that Lions, and other carnivorous Animals cannot be supported by Fruits or Sallads, or Trusses of Hay. Moreover, God was most graciously pleased to represent the bodily Lusts of Mankind to our first Parents, by voracious and destructive Animals. But they could not have perceived the enraging and destructive Power of any bodily Lusts by those Representations, if those Animals by which they were represented, had then lived upon vegetable Food, but if from the Beginning they fed upon Animals, Man by observing their Thirst after Blood to be insatiable, and that they were enraged and instigated by their irregular Appetites or bodily Lusts to prey upon, not only inoffensive and harmless Animals, but upon one another, they would thereby clearly perceive, the infatuating and enraging, and destructive Power of all bodily Lusts, and the indispensable Necessity of keeping their bodily Desires restrained that they might not be transformed into destructive Brutes by them, and by their Means be made spiritually miserable, both temporally and everlastingly.

NOTES and OBSERVATIONS

UPON THE

SECOND CHAPTER of *GENESIS*.

Ver. 1. *AND the Heavens and the Earth were finished, and all the Host of them.*

Ver. 2. *And on the seventh Day, God ended his Work which he had made; and he rested on the seventh Day from all his Work which he had made. (i. e.) All God's Works of Creation and Formation of all Creatures, were perfectly finished on the seventh Day; so that he rested on the seventh Day from all his Work of Creation and Formation. The Author to the Hebrews, makes the sabbatical Rest, a Type, and an instructive and memorial Representation, of the Rest which the Saints enjoy in Heaven, when their spiritual Warfare in this World is ended; as was also the earthly Canaan, into which Jesus (i. e.) Joshua, led the believing and obedient Israelites, made a Type and a memorial Representation thereof. And the Israelites who*
fell

fell into Misbelief, and consequently gave themselves up to believe and obey the Dictates of their Lusts in the Wilderness, could not enter into this typical Rest, because the mortifying and purifying their Spirits from all bodily Lusts, which take their spiritual Affections off from God, and attach them to worldly Things, and make them wicked and spiritually miserable, both in this World and the next, was the Work and Warfare they had to do and finish, in order to qualify them for Entrance into the Rest of the typical *Canaan*, was not done and perfected by Faith and Obedience; therefore, they were not suffered to enter therein, but perished in the Wilderness. By which God instructed all Mankind in all after Ages, that it would be impossible, by the Reason of Things, for any Person to enter into the heavenly Rest in the next World, who did not finish his spiritual Warfare; the great Work of Mortification and Purification of his Spirit from all bodily Lusts, by Faith and Obedience, by which, and by which only, he can be qualified for Entrance, whilst he lives in this World. So that by the attentive Consideration of this Text, we will be put in Mind of the indispensable Necessity of finishing the Work we were sent into this World to do; in order to our being qualified for the Enjoyment and Attainment of our everlasting and heavenly Rest. As God did not rest, till he had finished

ed the Work of Creation and Formation, which he had pre-determined to do, for the Benefit of Mankind; so ought not we to think that we can enter into this everlasting Rest which he hath prepared for us, till our Work of Mortification and Purification from all bodily Lusts by Faith and Obedience is finished, because it is by the finishing of that Work, and by that only, that we can be qualified for entering into, and enjoying that everlasting and heavenly Rest. The Author of the *Hebrews* tells us, that this Gospel of everlasting Rest, and of the Work to be done for the Attainment of it, was preached to us as well as to the *Israelites*, and that therefore we ought to be awakened and powerfully moved by it, to finish our Work that we may enter into our Rest, as God did into his, when his Work was ended. *And on the seventh Day God ended his Work which he had made, and he rested on the seventh Day.*

Ver. 3. *And God blessed the seventh Day, and sanctified it; because that in it he had rested from all his Work, which he had created to make.*

I have in my Notes upon ver. 27, of the first Chapter, shewn what is meant by blessing the seventh Day, and that it means speaking well of it, and so as that Mankind might know how they ought to employ themselves therein, so as to be spiritually benefited by it. *And sanctified and hallowed it.* (i. e.) He separated

separated and set it apart from the other Days of the Week, which are chiefly employed in making Provision for the Body, for a more beneficial End, for making Provision both for the temporal and everlasting Well-being of the Spirits of Mankind; for the Word **קדש** signifies to separate, either for a good or an evil Purpose; when it is for a good Purpose, the Things separated are said to be sanctified or holy, as the first-born Males that opened the Womb, were said to be holy to the Lord, being separated or set apart to be his Priests, to minister at his Altar for the Benefit of the rest of Mankind. And the first-born of every clean Animal was holy to the Lord, being separated or set apart, to be offered in Sacrifice upon his Altar, if without Blemish. And his Tabernacle and Temple were in this Sense holy. The Word also signifies, to be unclean, so as to stand in Need of Purification, by Separation from its Defilement. And so an Harlot that hath separated herself from the Society of the Chaste and Virtuous, is called **קדשה**; by this we may clearly understand, what is meant by God sanctifying or hallowing the Sabbath or seventh Day, and how we ought to hallow it, by sanctifying ourselves therein.

Ver. 4. These are the Generations of the Heavens, and of the Earth, when they were created; in the Day that the Lord God made the Earth and the Heavens.

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This is a general Account, not only of the original Production of the Heavens and of the Earth, but of all those Things which by God's Commandments were produced by the Operation, or uniform, regular and perpetual Motion of the Heavens, in and upon the Earth, or terraqueous Globe. And by Means of this scriptural Tradition, which *Moses* hath given us; to whose Truth the Reason of Things bears Testimony (as will be shewn hereafter,) we may perceive the Falshood of the different Opinions of the *Gentile* Philosophers, (who either following their own groundless Imaginations, or relying upon oral Tradition, which is liable not only to great Corruption, but to become very imperfect, by letting many Things slip and fall into Oblivion, which are useful and necessary to be remembered) concerning the Original of Things, or of the Heavens and the Earth, and all Things therein. Some of them teaching that the material or natural and visible World, (*i. e.*) the Heavens and the Earth, and all Things therein, visible and invisible were eternal, and so without Beginning; both in Respect of their Matter and their Forms. Whilst others of them asserted that the Matter of all Things was eternal, but their different Forms were altogether owing to what they call *Chance*; whilst others of them, who had some imperfect and confused Rays of the divinely revealed Light, which had been transmitted

mitted down to them, taught that *Darkness*, and others of them that *Fire*, and others of them that *Water* was, if not the efficient, yet that material Cause of all Things. Opinions all widely differing from each other, but equally false, as may be seen by bringing them up to be tried by the plain *Mosaic* and scriptural Account, to whose Truth all the Things created and formed bear Testimony. It will be hereafter shewn, that the Existence of an eternal omnipresent, and therefore omniscient and omnipotent, and of a perfectly intelligent, wise, living, and spiritual and invisible God, is a demonstrative and undeniable Truth. And, that if there had been one Atom or Particle of Matter less than there is, in the System of the natural or material World, all Mechanism must have been destroyed; and that all the regular Motions, that are observable in all the particular Systems of which it consists, whether inanimate, or vegetable, or animal, must necessarily have stopped; and the whole would have been a motionless System. Moreover, the vast Variety of particular specifically different Systems, in the inanimate, and vegetable, and animal Worlds; and the amazing Variety of different Parts in the Individuals of each of the Species of Vegetables and Animals, and all of different Textures and Cohesions, and of rarer and denser Combinations, and all these Things necessary for answering the dif-

ferent Uses and Ends for which they were in perfect Wisdom and Goodness designed, evidently shew, the vast Variety of seminal Atoms or Matter, of which they and all the vast Variety of all their different constituent Parts are composed. And that they must have greatly differed in their Forms or Figures from each other, in order to admit of those different denser and rarer Combinations, observable in each of those specifically different particular Systems, and in the different Parts of which they are constituted, and each of them necessary for answering the Uses and Ends for which they were particularly intended or designed. These Things taken together are evident Proofs, that the Matter of all Things must have been created in just Number and Measure, and Form and Figure; and that their Production or Creation in order to their Formation, and their subsequent Formation, were the Work of a most perfectly wise and intelligent Creator, as the holy Scriptures in this Text hath declared it to be, and that therefore the natural or material World, cannot with Truth be said, either to have been eternal, or the Work of Chance. Besides, there are some Truths known to Mankind, which will be hereafter shewn to be such, as no Man could ever have come to the Knowledge of without a divine Revelation, and which therefore will be a demonstrative and undeniable Proof of
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the Existence of the divine spiritual and invisible, and living and intelligent Revealer. And the mighty Works which he hath done in the World, and which he foretold he would do, and which he did as he foretold; such as the bringing up a Flood upon the Earth, which hath left undeniable Memorials of its having been upon it, and which remain to this Day, are demonstrative Proofs of the Omnipotence of the eternal living and intelligent, spiritual and invisible God, to whom the holy Scriptures have ascribed the Creation and Formation of the Heavens and the Earth.

Ver. 5. *And [of] every Plant of the Field, before it was in the Earth, and [of] every Herb of the Field, before it grew; for [וְכִי] when] the Lord God had not caused it to rain upon the Earth, and there was no Man to till the Ground.*

Ver. 6. *And there went up a Mist from the Earth, and watered the whole Face of the Ground.* Before it rained upon the Earth, the Mist or Vapour that was raised or forced up from the moist Earth and the Water, by the warm Fluid of Light acting upon it in the Day, was condensed and forced down to the Earth again by the cold Fluid of Darkness in the Night, and thereby the Earth was watered and refreshed.

Ver. 7. *And the Lord formed Man, Dust from the Ground, and breathed into his No-*

trils the Breath of Lives, and Man became a living Soul.

The Word, which in our Translation is rendered his Nostrils, *נִפְתָּח*, is in other Places taken for the Face. And also for Anger, or any other spiritual or bodily Passion or Affection, by which either the Body or Spirit is put into Motion. And also for a Part or Portion of any Thing capable of Life and Motion. And in this latter Sense it is taken *Genes. iii. 19*; where it is said, (according to the true rendering of the Text, as we will see below) that in Contention, Struggle, or Colluctation between thy Aps or constituent Parts, thy Body and thy Spirit, or thy bodily and spiritual Desires, *thou shalt eat Bread all the Days of thy Life*. For as St. Paul tells us, *Galat. v. 17. The Flesh lusteth against the Spirit, and the Spirit against the Flesh: And these are contrary the one to the other*. So *Rom. vii. 23. he saith, that the Law of his Members warreth against the Law of his Mind*. And this God told Adam there, that his Life would be a continual Warfare between his Body and his Spirit; where he saith, that in continual Contention of thy Aps against each other, thou must now live all the Days of thy Life.

St. Paul hath given us a most excellent Comment upon the Text under Consideration, *1 Cor. xv.* when he tells us, ver. 45. that Man hath two constituent Parts, (*viz.*)

a natural and a spiritual, and that each of these are called *Adam or Man*. And referring himself to *Moses's* Account in this Verse, he saith, *for it is written, the first Man Adam was made a living Soul, the last Adam, a quickening Spirit*. And as *Moses* said that Man [*i. e.* the Body of Man] was first formed from the Dust of the Ground, before its Spirit was formed, and placed in it, to quicken it and move it to work for spiritual Life and Happiness: So *St. Paul* tells us, ver. 46. that the spiritual *Adam*, or *Adam's* Spirit, was not first formed, but the natural *Adam*, (*i. e.*) the Body of *Adam* was first formed; and afterwards, the Spirit of *Adam* or the Man. And then he tells us, as *Moses* had done in the Text before us, that the first Man (which is sometimes called the natural and the outward Man, (*i. e.*) the Body of Man) was from the Earth, earthy; but the second Man, (*i. e.*) the Spirit of Man, was the Lord from Heaven, that was to rule in and over the Body. And so *Moses* tells us, that when God had formed the Body of Man, which he represents by a delightful Garden, he therein placed the Man [that is, the Spirit of Man] to watch over it, and take care of it, (as we will see below.) And as Man consisted of these two different Substances, which *St. Paul* calls the natural and the spiritual Body, they were to be enlivened by different Breaths, breathed or in-

spired into them. The natural or material Body or Man, by the material Spirit of God, the natural or material Air which he created and formed, and which is therefore called the Spirit of God; and Chap. ii. ver. 2. the Spirit that reigneth and ruleth in the Children of Disobedience. As soon as it was formed by God, and fitted for the Reception of vegetable and animal Life and Motion, by the Spirit of the material Air rushing into it, and operating or acting in and upon it, and upon all its Parts and Particles, and moving them mechanically to conspire in exerting all those necessary Motions, in which both vegetable and animal Life manifest themselves. And the Spirit or spiritual Man was enlivened by the *Holy Spirit of God's* revealed Word, when it was brought into, and lodged in that delightful Garden, his Body, first prepared for its Reception. And thus *Moses* tells us, that God breathed into the Aps of Man, (*i. e.*) into his different constituent Parts, his Body and Spirit, both susceptible of Life and Motion, the Breath of Lives; by the Breath of one of these Lives, he became a living Soul, *Nepheesh*, the same with *Pfuche*, the seminal Body, as hath been shewn; and by the other, he became a quickening *Ruah*, the same with *Pneuma*, quickened for everlasting Life.

Moses having thus given an Account of the Formation of Man's Body from the Dust of
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the Ground, proceeds to represent it as a delightful Garden, which he had prepared for the Spirit of Man to dwell and employ itself in, and to watch over, and keep clean from all noxious Plants for its own Benefit and Advantage, and represents all its animal Faculties, its bodily Sensations and Desires by the Trees which he had planted in the Garden, as necessary for the Acquisition of sensible Knowledge, and for moving it to procure those Things which are necessary for its Sustainance.

Ver. 8. *And the Lord God planted a Garden East-ward in Eden, and there he put the Man whom he had formed.*

The Word גֶּן, which is here rendered a *Garden*, and in other Places of the holy Scriptures is taken for a Covering, and a Shield which defends from Danger, and also Trouble of Mind.

And the Word שׂוּם, which is here rendered *put*, signifies also to direct or order, and to unite or join together in Society or Company.

And the Word מִקְדָּם, which is here translated *East-ward*, signifies also before, and from of old, and from the Beginning.

And the Word עֵדֶן, *Eden*, Delight and Pleasure; so that the Text might have been more usefully and truly rendered: And the Lord God, in Delight and Pleasure, first made the Garden, (that is the Body of Man,

represented by a Garden, as a Covering for his Spirit) and therein he placed the Spirit of Man, which he had then also formed, and so united it to the Body, that they might act in Unity together.

And from the Consideration of the wise, good, and happy End for which God designed and created all Mankind, and of all his Words uttered by his holy Prophets, and of all his Works and various Dispensations to, and dealing with them, and of all his holy Ordinances, and of the true and only End for which they were instituted, for spiritually disposing and perfectly enabling, and for powerfully moving them, and for putting and keeping them continually in mind to do those Things which are self-sufficient and indisputably necessary to be done by them, for qualifying themselves for the Enjoyment and true Attainment of that great and glorious, and happy End for which he designed and created them, *viz.* to mortify and preserve their Spirits pure from all bodily Lusts, that they might love him with all their Hearts, &c. and their Neighbours as themselves, that they might be everlastingly happy in the everlasting Enjoyment of him in the Society of the Blessed for ever, we may clearly perceive that the Word *Garden* cannot be here taken in a literal Sense, but in a figurative, and in no other Sense than that of the Bodies of Mankind.

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What Use or Benefit would it have been to *Adam*, or to the *Israelites*, who had this Account when it was first committed to Writing by *Moses*, or to any Man in any after Age of the World, for moving them to qualify themselves for spiritual and everlasting Happiness, which was the great End for which they were sent into this World; (and all Things committed to Writing by the Prophets of God, were designed to move Mankind to qualify themselves for the Enjoyment and Attainment of that happy End,) to have been informed, that God planted a Garden East-ward in (or of, to make it Sense) *Eden*, and that he there put *Adam*, when he had formed or made him, to look after it; and that all his Business in this World, was to keep it in good Order. This Employment could have no more contributed to the everlasting Happiness of our first Parents, than fishing and fowling, and hunting after useless Prey, could; nor could this Knowledge be, in any after Age, of any Use to any of their Posterity. But if the Word Garden be taken in a spiritual and figurative Sense, and for the Bodies of all Mankind, the great and perfect Wisdom and fatherly Goodness, and Love of God to all Mankind, will most evidently appear by the Account that *Moses*, the Messenger and Prophet of God, hath here given us; and all Mankind will thereby most clearly perceive what their
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great Business in all Ages and Places of the World was, and is, and ever will be, in order to their Attainment of true and spiritual Happiness both temporal and everlasting.

For Man's true and spiritual Happiness both temporal and everlasting, most evidently depends altogether upon his Spirit's taking care to watch over its Body, and to subdue and keep it under, and pure and purified from all those Lusts which are apt to strike Root, and grow up in it, which are not only represented by insatiable and voracious, and outrageous and destructive Animals, but also by noxious Plants, such as Briers, Thorns, and Thistles, which are either barren, and produce no Fruit, or if they produce any, it is such as *St. Paul* mentions, *Gal. v. 19*, and calls the Works of the Flesh, and which he says are these that follow: viz. *Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revilings, and such like*: And saith, *That they who do such Things, will not inherit the Kingdom of God*. And that the Spirits of Men might be powerfully moved to continue watchful over their Bodies, and not suffer any of these noxious Plants to take Root and grow up in the earthly Gardens, their Bodies, he hath been graciously pleased to represent them to us by various Symbols and Representations, taken
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from inanimate, vegetable, and animal Systems: So that let us look which Way we will, we may find Monitors and Memorials to put us Mind of them, if we will attend to them; and of the Work that we are indispensably obliged to do whilst we are in this World, in order to our everlasting Happiness in the next, (*viz.*) the Work of keeping the earthly Garden of our Bodies clean from all Lusts, which take our spiritual Affections off from God and our own Spirits, and to attach them altogether to earthly Things, so that we can neither love God with all our Hearts, nor our Neighbours as ourselves; nor live soberly, nor righteously, nor godly in this present World, nor be otherwise than everlastingly miserable in the next. It was for these wise and good Reasons, that God hath been graciously pleased to represent the earthly Body of Man sometimes by a Tabernacle or Temple, in which his Spirit is to dwell during the Time of its Preparation of itself, by Sanctification and the Love of God, for everlasting Happiness; and this Tabernacle his Spirit was to keep pure and undefiled, for the Spirit of God to dwell in it, *which dwelleth not in Temples, made with Hands*, as is said 1 Cor. vi. 19, and 2 Cor. v. 1 and 4; and Heb. viii. 2. And sometimes by a Servant, which is to receive and execute the Commands of the Spirit, and to minister to it as its Lord, who is to exercise Dominion

over it. And on this Account the Spirits of Men is called 1 Cor. xi. 47. *The Lord from Heaven*. And here and in other Places of Scripture, the Body of Man is represented by a Garden, in which his Spirits was placed by God, in order to keep it pure from all defiling and destructive Lusts, which is indispensably necessary to be done, in order to its true Happiness, both temporal and everlasting.

But although from what hath been before observed, it most evidently appears that the Word Garden, cannot consistently with the Belief and of the perfect Wisdom and Goodness of God, be literally understood in this Place, and that it cannot be understood in any other Sense, than of the earthly Body of *Adam*, and so of the earthly Bodies of all Mankind, in which their Spirits are placed by God. Yet for the farther Satisfaction of Mankind, and to confirm them in the Belief, that this figurative Acceptation and Interpretation of the Text, is the only true, as well as the only useful and beneficial Interpretation of it, I judge it proper to shew likewise from other Passages of the holy Scriptures, that it cannot be understood in any other Sense than that which I have affixed to it, consistently with the Belief of the Doctrines set forth in those other Texts of the holy Scriptures, which I am going to produce, and which shew, that
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by the Garden of *Eden*, *Adam's* Body must necessarily be understood.

It is said of the Prince of *Tyre*, *Ezek. xxviii. 13. Thou hast been in Eden the Garden of God, every precious Stone was thy Covering, &c. the Workmanship of thy Tabrets and thy Pipes was prepared in thee, in the Day that thou wast created.*

Here it is expressly said, that the Prince of *Tyre* was in *Eden*, the Garden of God, in the Days of Man's Innocence, when every precious Stone was his Covering, when he was protected and defended from all Evils by the Words of Truth and Righteousness of God revealed to *Adam*, represented by precious Stones. But he could be no other Way in *Eden* the Garden of God in the Days of *Adam's* Innocence, than in the Loins of *Adam*, in whom all Mankind feminally existed ; for there never was any Person in the Garden of *Eden*, understood of any other Place than *Adam's* Body, but *Adam* and *Eve*. So that the Garden of God in which the Prince of *Tyre* existed in the Days of *Adam's* Innocence, was *Adam's* Body. And by what hath been before observed, the Word Garden must necessarily be taken in that Text of *Moses*, now under Consideration, in the same Sense in which it is here taken in the Prophet *Ezekiel*, (i. e.) for the Body of *Adam*.

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And *Ezek.* xxxvi. 35. God speaking of *Israel* saith, That in the Day that he shall have cleansed them from their Iniquities, they will be like the Garden of *Eden*, (*i. e.*) the Body of *Adam* in his State of Innocence, pure from all bodily Lusts, and consequently from all Impiety and Iniquity. And to the same Purpose, God speaks by his Prophet *Iſa.* li. 3. And to this original Representation which God made of *Adam's* Body, and of the Bodies of all Mankind in their State of Innocence, by a delightful Garden, which God in his good Pleasure made for the Spirits of Men to dwell in. God by his holy Prophets hath often alluded, thus *Iſa.* v. he represents this Church by a Vineyard, planted and hedged about by himself. And lxi. he calls the faithful and obedient, and penitent, and such as had suffered for the Truth, *Trees of Righteousness, the Planting of the Lord.* And the Righteous and Wicked, and the Principles which they believe, and by which they act, are represented by good and by corrupt Trees which are known by the good and evil Fruit, and Works which they bring forth, our blessed Lord and Saviour, *St. Mat.* vii. ver. 17 and 18. And when *Adam* had suffered his Body to be corrupted by Lust, God to make him more watchful over it for the Time to come, because it would without great Care bring forth evil Plants, represented by Thorns and Thistles, cursed the Ground, (*i. e.*) speaks
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evil of his Body, *Gen.* iii. 17. and tells him, that he did so for his Sake, that he might be careful to keep it under by spiritual Care and Culture, that he might not be spiritually hurt by it ; by the aforementioned Text we may clearly perceive, that Man's Body is represented by a Garden ; and by that last cited, that the Word Garden is to be understood of *Adam's* Body, in the Text under Consideration, *Gen.* ii. 8. and that therefore, every Man ought to apply it to himself, and look upon the taking Care of his Body, and mortifying and keeping it pure from all Lusts, by the Power of Faith, indispensably obliging to perfect Obedience to that perfect and purifying spiritual Law, is the great Business which he hath to do in this World. And that if it be left undone, he must necessarily and by the Reason of Things, be spiritually miserable, both temporally and everlastingly. And this every Man will be able clearly to perceive, who duly considers what I have said in the Beginning of the second Part of the first vol. of this Apology, where I have most clearly and demonstratively shewn what it is that the spiritual and everlasting Happiness, and what it is that the spiritual and everlasting Misery of the Righteous and the Wicked in the next World, consist in. By what hath been said, we may clearly perceive the great Wisdom and Goodness, and Love of God to Mankind, manifested by his Representation

sentation of Man's Body by a Garden, which will employ his whole Care and Time, to preserve it pure from all Kinds of hurtful and destructive Weeds, that would otherwise, grow up in it; to the Hurt and Destruction of his immortal Spirit, both temporally and everlastingly.

Ver. 9. *And out of the Ground, made the Lord God to grow every Tree that is pleasant to the Sight, and good for Food; and the Tree of Life in the Middle of the Garden, and the Tree of Knowledge of Good and Evil.*

The Word נחמד, which is here rendered pleasant, signifies desirable or to be wished for. And in the holy Scriptures, the other bodily Sensations are expressed by that of seeing. And thus the Sense of hearing is expressed by it, *Exod. xx. 18. And all the People saw the Thunderings and the Lightenings.* And the Sense of smelling is expressed by it, *Gen. xxvii. 27. And he said, ראה, see the Smell of my Son, &c.* And the Sense of Feeling, *Gen. xlviii. 8. And Israel beheld Joseph's Sons.* (i. e.) he perceived them by Feeling, for it is said ver. 1. that his Eyes were dim, or heavy and sunk, so that he could not see.

From hence, and from what hath been said on the foregoing Verse, concerning the Word Garden, we may perceive, that the Trees which the Lord God made to grow in the

the earthly Garden of Man's Body; are not to be understood literally but of the bodily Sensations and Appetites of Man. And that therefore, the spiritual Sense and Meaning of the first Part of this Text is this: That the Lord God caused all those Motions to be excited or stirred up in many Bodies that could be desired or wished for, and which are proper and necessary for the acquiring of that Knowledge of the sensibly perceptible Properties of natural or material Things, which are necessary and useful for Man to know, in order to his bodily Support and Sustainence; and which are usually called by the Names of the bodily Senses or Faculties of Sensation. And also all those Motions which are called the bodily Appetites or Desires, which are necessary for Mankind to have, in order to stir them up, and powerfully move them to labour for their bodily Food and Nourishment, which they would not labour to procure, if such strong and sharp, and craving Appetites were not implanted in them, and made to grow up in them; neither would they have been moved to use the proper Nourishment provided by God for their bodily Support, if it had been otherwise procured for them, and set before them, if these awakening and craving Appetites had not been made to grow up in their Bodies. And therefore the bodily Senses and Appetites represented by Trees in the Garden of Man's

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Body, in the Text, are said to be desirable for Sight, or the Attainment of sensible Knowledge; and good or proper for moving them to labour for Food necessary for their bodily Support. And we find the Faculty of Hearing is spoken of as a Tree planted in that Garden of Man's Body, God, *Pf.* xciv. 9, where God is said to have planted the Ear. And this Knowledge of the Author and Planter of the sensitive Faculties and Appetites in Man's Body, and of the End for which he implanted them in it, was, and is, and ever will be necessary for Mankind to know and consider, that they may perceive what Powers and Faculties they have in common with Brutes, and how they are distinguished from them, that they might be moved to love God with all their Hearts, by considering, that they are indebted to him even for the lowest Perfections that they have, as well as for their spiritual Perfections, by which they are distinguished from Brutes. Whereas if the Words are understood literally, and to mean no more, than that God in the Beginning of the World planted a Garden, and caused all Kinds of Trees that afforded Delight to the Eyes, and Trees that produced Fruit that was good for Food, this Knowledge would have been of very little or no Use or Benefit to Mankind in any Age or Place of the World; nor could any Man have perceived the Wisdom of *Moses*, the Prophet of God,
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in his having committed to Writing and so recorded such a Matter of Fact; nor the Wisdom and Goodness of God in having directed such a Fact to be recorded. By the Faith and the Law, which Moses tells us, God revealed to Mankind, and by the Light and the Faculties which he gave to Mankind, by which they are enabled and moved to procure both temporal and bodily, and spiritual and everlasting Happiness for themselves, which *Moses* hath given a concise, but most clear Account of, we see the perfect Wisdom and Goodness, and Love of God to all Mankind, by which we are powerfully moved to love him with all our Hearts, and to manifest the Truth and Sincerity of it, by Perseverance in perfect Obedience to his Law, by which we become qualified for the Enjoyment and sure Attainment of true and spiritual Happiness both temporal and everlasting. And it is, by this divinely revealed Faith and Law, that we are to judge of all the Actions we ascribe to God; and whenever we find any Action ascribed to him, which tends to move Mankind to persevere in the true Belief of that Faith, and in perfect Obedience to that Law, by which, and by which only, they can be sanctified and saved, we may be assured it is justly and truly ascribed to him; but if we find, upon considering it, that it tends not to move Mankind to do both these Things, we may look upon it as

falsely attributed to him, and unprofitable for us to believe concerning him, as neither his Wisdom nor Goodness is manifested by it. And therefore it is upon his divinely revealed spiritual Faith and Love, that we are to keep the Eyes of our Spirits fixt, as upon the Pole Star by which we are wholly to direct ourselves, when we are about to interpret any particular Text of Scripture ; for otherwise, we will be apt to ascribe to God, Actions unworthy of him, and therefore impious to be ascribed to him.

As to the remaining Part of this Text, *The Tree of Life also in the Midst of the Garden, and the Tree of Knowledge of Good and Evil.*

I shall first shew from other Passages of holy Scriptures, what is spiritually meant by the Tree of Life. And then what is meant by the Tree of Knowledge of Good and Evil, and why it is called the Tree of Knowledge ; and why it is called the Tree of Knowledge of Good and Evil ; and what is meant by the Midst of the Garden.

By shewing these few Things, Mankind will be rescued and delivered from the Belief of many destructive Errors which they have been led into, by learned but inconsiderate and scripturally ignorant Criticks and Commentators, to their great spiritual Hurt and Detriment ; and brought to the Knowledge of spiritual Truths, by which they will
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be powerfully moved to love God with all their Hearts, and consequently to persevere in Obedience to his most perfect and perfectly purifying Law, by which they will be made truly and spiritually happy both temporally and everlastingly. And hereby the Truth of the holy Scriptures will be clearly vindicated, and they will be shewn to stand clear and unaffected, by the ridiculous and false and foolish Aspersions, by which the grossly but culpably ignorant Deists have laboured to bring them into Contempt.

And in order to the shewing these Things clearly, and that it may admit of no doubt, that by the Tree of Life mentioned in this Text, is meant the divinely revealed and demonstratively true spiritual Faith, indispensably obliging to perfect Obedience to the divinely revealed and most perfect and perfectly purifying spiritual Law; by which and by which only, (taken together) Men can be sanctified and saved, and made truly and spiritually happy; both temporally and everlastingly. I shall here produce a few out of many Texts of Scripture, that might be produced, by which this Truth will incontestably appear, and the Truth of the spiritual Interpretation of those Texts, will be confirmed by the Reason of Things.

It is said, *Rev. xxii.* That there was a River of pure Water of Life, clear as Crystal, in the true Church of God, represented by a holy
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City which descended out of Heaven from God; and that this pure River of Water of Life proceeded forth from the Throne of God and of the Lamb. And that in the Midst of the Street of the City, and on either Side of the River was the Tree of Life, which continually bore Fruit every Month of the Year in all Seasons, and that its Leaves were for the Healing of the Nations. *Pf. i.* The Man that delighteth in the Law of the Lord, and continually meditating therein, is represented by a Tree planted by Rivers of Waters, that bringeth forth its Fruit in its Season, and whose Leaf shall not wither; and that whatsoever he doth shall prosper. And *St. Mat. vii. 18.* our blessed Saviour speaks of good and corrupt Trees, and by the good Tree there, he means the true Faith which cometh by the revealed Word of God, (for *St. Paul* tells, *Rom. x. 17.* that Faith cometh by hearing the Word of God) and the sincere and true Believers of that Faith; and he saith, that the good Tree neither doth, nor can bring forth corrupt or evil Fruit or Actions. And by the corrupt Tree is there meant, the false Faith; which proceedeth from the Belief of the Dictates of the bodily Lusts, and the Believers of that false Faith. And saith, that the corrupt Tree neither doth, nor can produce uncorrupt and good Fruit or Actions. And as the revealed Word of God (by which
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the true Faith is represented by a good and fruitful Tree, planted on the Side of a River) is sometimes represented by good Seed, and by Bread and by *Christ's* Blood, so it is sometimes represented by Water, as *St. John*, iv. 14. when *Christ* saith, *Whosoever drinketh of the Water I shall give him, shall never thirst:* (i. e.) whosoever will believe the Words that I will speak to him, will never thirst, as is plain from vi. 35. where he saith, *He that believeth in me shall never thirst.* And the Faith that proceedeth from *Christ's* Words, is represented by a Well of Water of Life, *John* iv. 14. where he saith, *The Water that I will give him, will be in him a Well of Water springing up into everlasting Life.* That it is the true Faith which cometh by the Belief of his Word, represented by Water and by Bread and by his Blood, is evident, from what he saith, *John* vi. 63. *It is the Spirit,* (i. e. the true Faith) *that quickeneth,* and this quickening Spirit of Faith cometh by the Words which he spoke, *The Words that I speak unto you, they are Spirit and they are Life.* And to the same Purpose *St. Peter* spoke 68. saying, *Thou hast the Words of eternal Life.* I shall only mention one Text more, out of the many that might be produced to shew that the Tree of Life in this Text under Consideration is meant, the true Faith which cometh by the revealed Word of God, which indispensably obliges to perfect Obedience to

the divinely revealed, most perfect and purifying spiritual Law ; by both which, and by which only, Men can be truly and spiritually sanctified and saved, and obtain eternal Life. And so *Gen. iii. 24.* where *Jehovah, Elohim*, after he or they had restored our first Parents to the Knowledge of the true Faith, indispensably obliging to perfect Obedience to the purifying spiritual Law from which they had fallen, by the Revelation of the Coming and Death of his only begotten and well-beloved Son *Jesus Christ*, said among themselves, *Behold the Man is become as one of us, to know Good and Evil.* And now *∴ probably he will put forth his Hand,* (for we cannot speak certainly of a Person whom we have made a free Agent) *and take also of the Tree of Life, and eat and live for ever.* (i. e.) now since we have perfectly instructed him in the Knowledge of the true sanctifying and saving Faith, from which he had fallen, and thereby perfectly taught him to know what is Good and what is Evil, or what it is that will make him perfectly and everlastingly happy ; and what it is that will make him perfectly and everlastingly miserable : It is probable, he will consider the instructive Words of Truth, which we have delivered to him, and will sincerely and truly believe them, and be moved by the Belief of them to love us with all his Heart, &c. and to persevere in perfect Obedience to that perfect and purifying Law ;
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which we have given him, and by so doing qualify himself to live for ever, or for eternal Life, or for Salvation and true and spiritual Happiness, both temporal and everlasting.

That this is the true Interpretation, Sense and Meaning of this last cited Text ; and that therefore by the Tree of Life, in the Text under our present Consideration, must necessarily be meant the true sanctifying and saving Faith, is evident from the Reason of Things. For it hath been demonstratively shewn in the Beginning of the second Part of the first Volume of this Apology, where I have shewn wherein the everlasting Happiness of the Righteous, and wherein the endless Misery of the Wicked consists, that it is impossible by the Reason of Things for any Person to be sanctified and saved, or made everlastingly happy, or to be otherwise than everlastingly miserable in the next World, who doth not sincerely and truly believe those fundamental Articles of Faith, which God himself revealed to our first Parents, and by them to all Mankind ; and which indispensably oblige them to perfect Obedience to his most perfect and perfectly purifying spiritual Law. And on the other Hand, that whoever sincerely and truly believes those fundamental Articles of the divinely revealed Faith, which indispensably obliges to Perseverance in perfect Obedience to the purifying Law of Righteousness, and consequently purifies his
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Spirit from all bodily Lusts, and loves God with all his Heart, &c. and his Neighbour as himself, must necessarily and by the Reason of Things be sanctified and saved; and be truly and spiritually happy both temporally and everlastingly. From whence it necessarily and demonstratively follows, that by the Tree of Life, by which Men are qualified to live for ever, must be meant the true and divinely revealed Faith, which indispensably obliges to Perseverance in perfect Obedience to the most perfect and perfectly purifying Law of perfect Righteousness.

The committing to Writing this Act of God's great and fatherly Goodness and Love to Mankind, manifested in his having by his revealed Word planted in the Spirit of Man the sanctifying and saving Faith, represented by the Tree of Life, was highly becoming *Moses* the Prophet and Messenger of God, to the People *Israel*. And by duly considering what he hath committed to writing, the *Deists* and Advocates for the Self-sufficiency of natural Religion, may clearly perceive their gross and culpable Ignorance and their inexcusable Impiety and Wickedness, manifested in their malevolent Attempts to ridicule and falsely asperse those sacred and only sanctifying and saving Writings; by which, and by which only, eternal Life is to be obtained, and which they would not be at the Pains duly to consider and understand, although
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their Salvation from everlasting Misery there-upon depended.

It hath been before observed upon the foregoing Verse, where it is that the Lord God planted a Garden and therein placed the Man whom he had formed, that by the Man mentioned there, is to be understood the Spirit of Man, (which is called *the inner Man and the inward Man, and the new or last Man, and the bidden Man of the Heart which is not corruptible. Ephes. iii. 16. and Rom. iv. 16, and vii. 22. and Colos. iii. 10. and 1 Pet. iii. 4.*) which God placed in the Garden, (*i. e.*) united to Man's Body, which is called the outward Man, and that Spirit being placed within, and therefore in the Midst of the Garden of Man's Body, therefore must necessarily understand by the Tree of Life in the Midst of the Garden, the true sanctifying and saving Faith which God caused to grow in the Spirit of Man which was within, and so in the Midst of the Garden, from the good Seed of his Word, which he by Revelation had sown in his Spirit then in the Midst of the Garden.

And the Tree of Knowledge of Good and Evil, by what hath been said, concerning the Tree of Life, we may clearly perceive what is meant by the other Tree, *viz.* the Tree of Knowledge of Good and Evil, which is also said to grow in the Midst of the Garden. The Tree of Life hath been shewn
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to be the true and divinely revealed sanctifying and saving Faith, which bringeth forth all Kinds of good Fruit in all Seasons, and which cannot bring forth any Kind of corrupt or evil Fruit; and as there is another Tree in the midst of the Garden of Man's Body, which bringeth forth all Kinds of corrupt and evil Fruit, and which cannot bring forth good Fruit; that other Tree must necessarily be the Tree of Knowledge of Good and Evil. And by this Tree of Knowledge, &c. must necessarily be spiritually understood that deceiving and destructive Faith, which proceeds from the Belief of the Words which Men's irregular bodily Desires or Lusts dictate to their Spirits; for there is no Truth more evident, than that all the Evil and Wickedness which Men commit in this World, and the spiritual Misery which they suffer both in this and the next, proceed from their believing and obeying the Dictates of their bodily Desires, by them suffered to become exorbitant and insatiable bodily Lusts, which have their Residence within the Body, and therefore the Tree of Knowledge is also said to grow in the midst of the Garden. And the natural or bodily Desires, from whence the Tree of Knowledge grows, were planted and caused to grow up in the Garden of Man's Body by God, because they were necessary for the Support of the Body, and which, whilst they are duly restrained and kept under,

der, are of great Use to the Spirit, and can do no Hurt, and were planted in the Body to be Servants to the Spirit, which were not to be suffered to become its Directors, or to exercise Dominion over it, because the Spirit of Man was and is to be directed and governed by another Word and Law, as hath been partly shewn, and will be fully shewn hereafter in my Notes upon this Chapter.

I therefore proceed to shew in few Words, why the Faith which proceeds from the Belief of the Dictates of Men's bodily Desires or Lusts, and is represented by a Tree, is called the *Tree of Knowledge*. And that it is most properly, and for wise and good Reasons so called, will appear from the following Considerations: *First*, That by *Knowledge*, in the stricter Acceptation of the Word in the Holy Scriptures, and as it is distinguished from *Understanding*, which is the Knowledge of spiritual Things acquired by the spiritual Light of the divinely revealed Word, (although the generality of Logicians, and a late celebrated Refiner upon them, have spoken of *Understanding* as if it was an human Faculty,) is meant sensible Knowledge, or the Knowledge of the sensibly perceptible Properties of natural or material Things, which is acquired by the Light and Operation of the material Air, and by the bodily Organs of Sensation. And by Knowledge taken in this strict Sense of the Word, Man
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can know nothing but natural or material Things, (*i. e.*) the sensibly perceptible Properties or Qualities of them. *Secondly*, That no Person either doth, or can desire any Thing that he knows nothing of; therefore as the bodily Desires spring and grow out of the bodily Knowledge of the sensibly perceptible Properties of natural or material Things; and the Words which those bodily Desires dictate to the Spirits of Men, spring and grow out of their bodily Desires; that Faith or Belief of those Words so dictated, and which is represented by a Tree, is most justly and properly called the Tree of Knowledge, as it originally proceeds from the Knowledge of the sensibly perceptible Properties of natural or material Things; which is a Knowledge, that if Mankind altogether direct and guide themselves by it, they will altogether walk and act like Brutes, according to their respectively predominant bodily Appetites or Desires, whether concupiscible or irascible, according to the Language of the Schoolmen. And therefore the Apostle saith, 2 Cor. v. 7, *We walk by Faith, and not by Sight*; (*i. e.*) not according to the Dictates of our bodily Organs of Sensation, for there the Word Sight is taken in a larger Acceptation, and as I have before shewn, for the Reports of all the bodily Senses.

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It only remains now to be shewn why this Tree is called the Tree of Knowledge of Good and Evil.

The Prophet, *Isaiab* v. 20. saith, *Wo unto them who call Evil Good, and Good Evil;* because no Man is drawn away to do Evil, otherwise than by that Evil being represented to him under the Appearance of Good. And as all the bodily Desires of Mankind are set upon natural or material and sensibly perceptible and worldly Things: For as I have before observed, and as *St. Paul* tells us, *1 Cor.* ii. 14. *that the natural Man, (i. e.) the Body, taketh, or comprehendeth, or knoweth not the Things of the Spirit of God, for they are Foolishness to him, neither can he know them, because they are spiritually discerned, (i. e.)* they are only discernable by the Spirit of Man, and by the spiritual Light of the divinely revealed Word. And to the same Purpose, *Judex.* and *Rom.* viii. 5, 6, 7. therefore the bodily Desires can dictate nothing to the Spirit but natural Things, and those merely for their own Gratification, and so misrepresent Things to the Spirit, calling those Things, and those only, Good, which are proper for their own sensual Gratification, and consequently hurtful and destructive of the Happiness of the Spirit, if it be prevailed upon to set its Affections upon them. And as the bodily Desires call those Things, and those Things only, Good, which tend to their
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own sensual Indulgence, and which are therefore injurious to the Spirit: So they call Nothings Evil; but those which have not that Tendency, and all Things Evil, which interfere and tend to restrain them from gratifying their Lusts; and consequently, the divinely revealed sanctifying and saving Faith and Law, which directs, and indispensably obliges to Mortification and Purification from all bodily Lusts, which are indispensably necessary for the Procurement of the Happiness of the Spirit both temporal and everlasting, which is its greatest and chiefest Good. Therefore that Faith, which proceeds from the Belief of the Dictates of the bodily Desires, is justly and truly called *the Tree of Knowledge of Good and Evil*; because it calleth Evil Good, and Good Evil; whereas the Spirit which is capable of discerning, and doth discern spiritual Things, and the good Ends to which they tend, and therefore earnestly desires them. Therefore the Faith, which proceeds from the Belief of the Dictates of the spiritual Desires fixed upon spiritual Things, and directing Mankind to labour with Diligence to procure them, in order to eternal Life, is justly and truly called the Tree of Life, in the figurative Language of the Holy Scriptures; as the deceitful and destructive Faith, which proceeds from the Belief of the Dictates of the bodily Desires,

is justly and truly called the Tree of Knowledge of Good and Evil.

Ver. 10, &c. *And a River went out of Eden to water the Garden; and from thence it was parted, and became into four Heads. The Name of the first is Pison; that is it which compasseth the whole Land of Havilah; where there is Gold; and the Gold of that Land is good: There is Bdellium and the Onyx-Stone. And the Name of the second River is Gihon; the same is it that compasseth the whole Land of Ethiopia. And the Name of the third River is Hiddekel; that is it which goeth towards the East of Assyria. And the fourth River is Euphrates.*

Before I proceed to the particular Consideration of the Words in the foregoing Verses, I shall previously observe a few Things, by which, we shall be able to perceive that they cannot be understood in the literal Sense.

First, It is said in the eighth Verse, that God, in the Beginning, planted a Garden in *Eden*, and therein put the Man whom he had formed.

And here in the tenth Verse it is said, that a River went *out of Eden* to water the Garden.

So that if the Words be literally understood, and *Eden* be taken for the Spot of Ground in which the Garden was situated, there is a manifest Inconsistency in this Account of *Moses*, and *Eden*, in which the Gar-

den is said to be in the eighth Verse, must be by the tenth Verse, without the Garden, for a River went out from *Eden* to water the Garden.

Secondly, It is said, that from thence, (*i e.*) from the River's coming into the Garden, it was divided or separated, and became four Heads or Springs, from whence the four large Rivers there mentioned, took their Rise, and flowed out of the Garden, and encompassed large and very distant Countries; so that these four great Rivers must have had their Rise in a Garden which was contained in so small a Spot of Ground, that one Man was able to dress it and keep it in good Order; but such a Spot of Ground hath not been discovered upon the Face of the Earth, from whence four such great Rivers issue forth, by any Writer who lived since the Days of *Moses* who hath given this Account of it.

Thirdly, From the foregoing Observations, we may by the Bye, perceive great Want of Consideration in those learned Men, who have spent much Time and Labour in their Studies, in the Search of the Garden of *Eden*, or what they call the terrestrial *Paradise*: Had they considered these few Things, they would have found all their Discoveries about the Situation of *Paradise* to have been frivolous and trifling; and that it was the four Springs of the four Rivers, and not their Courses, that they ought to have searched for,

for, in order to have enabled them to have ascertained the Spot of Ground which had been once the Garden of *Eden*, since they chose to take the Words of *Moses* in a literal Sense; and imagined, that it would be beneficial to Mankind, to make such a Discovery to them. Moreover, had they considered, that the Shell of the terraqueous Globe was burst open in many Places when the Fountains of the great Deep were broken up at the Time of the Flood, and that, by those Ruptures, rugged Mountains would be formed; and that such were formed in such Vallies and low Places that had been covered with Seas before, is evident from the vast Quantities of Shells of Sea-Fish, that are found in the Bellies of Mountains several Fathom deep in many Places of the Earth, at great Distances from the Sea, and under Beds of Rocks; which are incontestible Proofs of the Truth of the Universality of the Deluge: And that it is highly probable, from the great Change that was made on the Surface of the Earth at the Time of the Flood, that few, if any Rivers, that were in the Days of *Moses*, ran in the same Channels they did before the Flood. Had these laborious Searchers after the Garden of *Eden* considered this, they would have been moved to have put a Stop to their vain and useless Labours, and not have troubled the World with their idle Conjectures and ill-grounded Reasonings.

But what puts this Matter out of all Dispute, and shews that that these Words of *Moses* cannot consistently with the Belief of the perfect Wisdom and Goodness of God; be literally understood, and therefore must necessarily be taken in a figurative and spiritual Sense, by which the afore-mentioned Inconsistency in the *Mosaic* Account will immediately disappear, and all other Difficulties and Objections will vanish, and the great and perfect Wisdom of God, and his most perfect and fatherly Goodness and Love to all Mankind will most clearly appear, by his having directed his Prophet to commit this Account to Writing in the figurative Language in which it is recorded, that Mankind in all after Ages, might thereby clearly perceive his Godhead, or perfect Goodness manifested to them from the Beginning of the World, and how, and by what Means, it hath been abused; that they may be thereby moved to depart from the Ways by which many in all Ages have made themselves wicked, and both temporally and everlastingly miserable. And this Record of *Moses* taken in the true spiritual Sense of the Words, will be an undeniable Proof of his divine Legation, which considered together with the Miracles which God enabled him to work in Proof of his divine Mission, and with those other Accounts of Things which he hath given, and which no Man could have given
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the second Chapter of GENESIS. **TOI**

who had not been instructed and directed by the Spirit of God: I therefore for the Manifestation of all these Things, and for putting an End to all Contests about the true Sense and Meaning of these Words of *Moses*, proceed to shew the spiritual Sense and Meaning of them.

Fourthly, By what I have observed upon the two foregoing Verses, and by my having there shewn that the revealed Word of God is represented by a River of pure Water in the holy Scriptures, flowing from the Throne of God, (*i. e.*) his Love; for *God is Love*, 1 John iv. 8, 16. It is Love in and upon which his Godhead, (*i. e.*) his perfect Goodness, is founded; and his Love is manifested by his Word verified in all his Works, and various Dispensations to, and Dealings with Mankind, and all his holy instituted Ordinances. And as his Word is represented by a River of pure Water, so he calls himself *Jer. ii. 13*, and is called *xvii. 13*, *The Fountain of living Waters*, from whence that pure and unmixt, and uncorrupted River of the Water of Life flows; whereas the Wicked, who are governed by their tempestuous bodily Lusts, are represented *Is. xxvii. 20*, by *a troubled Sea whose Waters cast up Mire and Dirt*: And the Lusts of the Wicked, which are represented by their Feet, by which they are hurried on to speak and do Evil, are said to trouble and foul the Waters of the River of God, *Ezek. xxxii. 2*;

and by calling to Mind and considering these figurative scriptural Representations of spiritual Things, we may clearly perceive the true spiritual Sense and Meaning of the Words in this Text, and in the two foregoing Verses, to be as follows.

The Lord God in the Beginning of the World, in pure Goodness and Love to Mankind, whom he had pre-determined to create and make for true and spiritual Happiness both temporal and everlasting, and therefore, in Delight first formed his Body, which is represented by a delightful Garden, as it was then pure and undefiled by any bodily Lust, and in that pure Body which he had first prepared for the Reception of Man's Spirit, he placed his Spirit as soon as he had formed it. And that this earthly Garden, Man's Body, might be useful to his Spirit, and able to make just and true Reports to it concerning the sensibly perceptible Properties of natural or material Things. God was pleased to cause to grow up in it, or to be exerted in it by the animal Life which he breathed into it, by Means of the material Air rushing into it, and mechanically operating in and upon all its different constituent Parts and Particles, whether seminal or adventitious; and stirring up all those animal Motions, called by the Name of the bodily Sensations, which are represented by Trees of the Garden, and which were proper and necessary, and therefore

fore desirable for Men to have ; for the acquiring of the Knowledge of the sensibly perceptable Properties of natural or material Things : And also all those bodily Motions which are called the bodily Appetites or Desires, which are also necessary for Men, as well as Brutes to have, in order to stir them up to Labour to procure their bodily Food for Nourishment. And that he also caused to grow up in the Spirit of Man which he hath placed within the Garden his Body, and therefore in the Midst of his Body, by the Inspiration of his revealed Word which is the Breath of spiritual and eternal Life into his Spirit, the true sanctifying and saving Faith, which is represented by the Tree of Life. And that he also caused to grow up within him, and so in the Midst of the Garden his Body, that Faith concerning natural Things, which proceeds from the bodily Desires, which is useful and necessary although always deceitful, and never to be believed but with Caution; but is never destructive, but when the bodily Desires are first suffered to become exorbitant and insatiable and predominating Lusts, which Faith is represented by the Tree of Knowledge of Good and Evil, as hath been before explained, so as that Mankind may clearly understand the Usefulness of believing the spiritual Truths here delivered by *Moses* in figurative Language, that Mankind by the Ideas of the

fenfible Things which they thereby receive, might be enabled to form juft and true Notions of the fpiritual Things, fignified by thefe fenfible Representions of them, which they would not otherwife have been able to have formed.

And that the Spirit of Man might be enabled to keep the Garden, his Body, in good Order, that it might be of Ufe to his Spirit, God fent forth from his Love in which he delights, and is therefore called *Eden*, and in other Places his Throne, his Word represented by a River, for the Spirit of Man to water the Garden, (*i. e.*) his Body, and fo to pre-ferve it pure and clean from all Lufts, which would otherwife defile that Word by which it was to be preferved clean. But notwithstanding that he had done this for preferving the Body of Man pure, and confequently the whole Man in his original State of Innocence; yet this purifying Word, represented by a River of pure Water, flowing from the Throne or Love of God, is here faid to have been mixed, and fo feparated (for fo the Word פָּרַר, fignifies to divide or feparate into Sorts on Account of different Mixtures) on Account of the Corruptions that were mixed with it, after it had been in the Garden; by which is meant, that the Doctrines which Men's Lufts dictate to them become blended with the Water of that pure and purifying Word which God revealed to the Spirit of
Adam,

Adam, to preserve him and all his Posterity from all Defilement and Corruption. Therefore that River of pure Water, the purifying Word, which God revealed to *Adam*, is said to have become divided after it had been received into the Garden or into Men, into four Head-springs of Rivers, which flowed forth from the Garden or Bodies of Men, and took different Courses in different Channels, according to the different Mixtures of the different Doctrines of the different bodily Lusts, which were mixt and blended with the Water of the pure River of God whilst it was in the Garden, and before it issued forth with those different Mixtures that had been there blended with it. And as the corrupt and defiling, and deceiving Lusts of Men, from whence all the Falshood and all the Wickedness that ever entered into the World, have ever flowed, are reduceable to those *three* radical or cardinal Lusts, which *St. John* calls, 1 *John* ii. 16. *The Lust of the Flesh, the Lust of the Eyes,* (i. e. *The Lust of the World,*) *and the Pride of Life.* (i. e.) vain and worldly Ambition. So it is observable, that these Rivers of foul and differently mixed Waters which issue from the corrupt Fountains of Lust, neither take the same Course, nor run the same Way, nor in the same Channels, that either the pure River of God's Word takes and runs in; nor do any one of them take the same Course and run the same Way that any other

of them do. But each of them take a different Course and Way. As we may observe, that Persons in whom the Lust of the Flesh predominates, which manifests itself in expensive voluptuous Gluttony and Lewdness, will not walk in the same Path that those Persons walk, who direct themselves by the true and purifying Faith and Law, which they obtain by drinking of the pure River of God, (*i. e.*) by sincerely and truly believing and obeying his divinely revealed purifying Word and Law. Neither will they walk in the Way, that Persons in whom worldly Lusts predominate walk, who take so great Delight in a niggardly Parcimony, that they will hardly allow themselves those Things which are necessary for their bodily Support, and therefore none of those Things which are necessary for decent and comfortable living; nor will they walk in the Way that they who are governed by worldly Pride, or vain Ambition choose to walk in; for although these latter are not less remarkable for the foolish Prodigality and boundless Profusion of those Things which were provided by God for perfectly wise and good Ends; yet the extravagant Waste which the vainly ambitious commit, in the little Time they continue in this World, is for Purposes very different from those which the Slaves to fleshly Lusts propose to themselves in their Prodigality. By this we may clearly perceive the four Fountains,

tains, or head Springs of the Rivers, which the River which flowed out of *Eden* or from the Love of God, became after it had been received into the Garden or Body of Man; and how those Rivers take all different Courses, and run different Ways, and that as three of the Fountains were corrupt, being the three different Lusts which predominate in different Persons, so the Rivers, (*i. e.*) the Words, Doctrines, and Precepts, which issue forth from them, are all defiled and defiling, and bitter, and deadly Waters. And that according to *Moses's* Account of the four Rivers, one of them was pure and purifying, by which was meant the pure Word of God, by which the truly faithful and obedient preserve themselves pure, and undefiled from bodily Lusts, and prepare themselves by it for eternal Life; and therefore, it is called the River of the Water of Life. And that the other three Rivers were Rivers of mixt and foul and defiling Waters, or Words, which proceeded from the corrupted Fountains of the three different cardinal bodily Lusts, which I have before mentioned.

And thus *Moses* proceeds in giving us a particular Account of each of them. And tells us, that the Name of the first River was *Pisón*, which he said compasseth the whole Land of *Havilah*, where is Gold, and that the Gold of that Land was good, and that there was *Bdellium* and the *Onyx-Stone*.

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The Word *Pison* comes from פֶּשֶׁה, to increase or multiply, or expand and branch itself out, which are Properties that are ascribed to the Word of God in the holy Scriptures. As *Acts* xii. 24. *The Word of God grew and multiplied.* And *St. Luke*, viii. 11. The good Seed, (by which the Word of God is signified, as sometimes the truly faithful, who sincerely believe that Word, and who are both called the Kingdom of Heaven, or of God, is spiritually signified) when sown in good Ground, is said to spring up and bear Fruit an hundred Fold. And *St. Mark* iv. 31. the Word of God, and the sincere and true Believers of it, which are both called the Kingdom of God are compared to, and so represented by a Grain of Mustard-Seed, which when sown groweth up, and becometh greater than all Herbs, and shooteth out large Branches. And in many other Places of the holy Scriptures, these Properties which the Word *Pison* imports, are ascribed to the Word of God, represented by that River, which is said to compass the whole Land of *Havilah*.

The Word *Havilah* comes from the Root חוּל, which signifies to be troubled, as those are which undergo the Pains of Child-Birth, and so to bring forth Fruit; and also to encamp, and so continue fixt and settled, watching in their Arms against their Enemies, and to hope and expect their Reward when their Warfare

Warfare is at an End, and to fear God with filial Fear, and so to fear lest they should grieve and offend so affectionate a Father, who is grieved on Man's Account, and is offended with him for no other Reason but for his doing, and impenitently persevering in doing these Things, which are most evidently destructive of his Salvation and true Happiness both temporal and everlasting.

All these Properties which are imported in the Word *Havilah*, are to be ascribed to the true Believers and truly Righteous; they undergo the Trouble of Regeneration, and bring forth the Fruits of Righteousness, and continue encamped against their spiritual Enemies, and hope and expect the Crown of Life, when their spiritual Warfare is at an End, and fear and tremble at the Thought of offending God their heavenly Father. So that by the Land of *Havilah*, which is compassed by the River *Pison*, by which the pure Word of God is spiritually signified, we are to understand the true Church of God, (*i. e.*) all the sincere and true Believers and Obeyers of the divinely revealed Word and Law that ever lived in the World.

And it is said, that there is Gold in that Land, and that the Gold of that Land is good, and that there is *Bdellium* and the *Omyx* Stone.

I shall only observe here עֶדָה, signifies not only Gold, but pure Air, every thing that is
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pure and without corrupt Mixture, as the pure and uncorrupted Faith which comes by the pure Word of God, represented by a pure River of Water issuing forth from the Throne or Love of God. Thus we find all the Vessels of the Tabernacle and Temple, by which the truly faithful, those living Temples in which God delights to dwell, were overlaid with pure Gold, that Mankind might thereby be put in mind of going continually spiritually armed with the spiritual Armour of the true Faith. And St. *Matth.* xiii. 44, the Kingdom of Heaven, (*i. e.*) the true Faith is represented by *hid Treasure*; and the pure Light of God's Word is represented 2 *Cor.* iv. 7. by *Treasure that we have in earthen Vessels*: And *Rev.* iii. 18. the worldly-minded Bishop of *Laodicea*, who was rich in worldly Goods, but spiritually poor and naked, is directed by *Christ* to purchase of him pure Gold, (*i. e.*) the pure Faith, which came by him the true Word of God, and white Rayment, (*i. e.*) spotless Purity and Innocence, that he might be spiritually clothed, that the Shame of his spiritual Nakedness might not appear.

Whatever may be meant by *Bdellium*, its Root ברל signifies to divide, which is a Property ascribed to the pure spiritual Word of God, which is said, *Heb.* iv. 12. *To be quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit.* And by precious Stones
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spiritual Perfections are represented in the holy Scriptures. The twelve Tribes of *Israel* who were to be an Example of Holiness and Truth and Righteousness to the World, are represented by twelve Stones in *Aaron's* Breast-Plate and the divinely revealed Light and Perfection, or perfect Righteousness, the true *Urim* and *Thummim*, were represented by two precious Stones. And the holy City or true Church of God is said, *Rev. xxi. 18. &c.* to be pure Gold, and the Foundations of its Wall were adorned with all Manner of precious Stones, to shew that it was founded upon spiritually and divinely revealed Truth, which is productive of all true spiritual Ornaments.

So that the true spiritual Sense and Meaning of the 11th and 12th Verses is, that the pure Word of God, which issued from that one and only pure Fountain, the Spirits of the true Believers, by which their Numbers was increased and multiplied; they being spiritually regenerated by it, and powerfully moved to bring forth all Kinds of good Fruit and Works, and to keep a continual Watch against all their spiritual Enemies, and patiently to wait for the End of their Warfare, in the sure Hope of a Crown of Life, the Reward of their Labours; and to continue in filial Fear, lest they should grieve or offend their heavenly Father, by doing those Things which would be destructive of their own true
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and spiritual Happiness both temporal and everlasting. And in these true Believers was the true purifying Faith represented by pure Gold, which is productive of spiritual or moral Virtues, or Perfections represented by precious Stones.

Ver. 13. *And the Name of the second River is Gihon; the same is it that compasseth the whole Land of Ethiopia.*

The Word גִּיחוֹן, from whence *Gihon* is most probably derived, signifies to bring forth with Groans and Sighs, like Women in Travail; which may be properly ascribed to those in whom fleshly Lust predominates, who are in pain and restless until it be gratified.

And the Word כּוּשׁ, which is here rendered *Ethiopia*, signifies also a Descendant of *Chush*, the Son of wicked *Ham*, whom his Father *Noah* cursed or spoke evil of: And we have very good scriptural Ground and Authority (which will be shewn in another Place) for believing that *Ham* married one of the Race of *Cain* the first Murderer, upon whom God put the Mark of Blood, which descended to all his Posterity, that the Monuments of his Vengeance against Murder and the shedding of Man's Blood might continue in after Ages, to deter Mankind from that Kind of Wickedness, which cannot be beheld and considered without Horror. And the different Kinds of Blacks that are observable in the World, some of them of the perfect Colour
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of Blood shed forth, and thereby, and by their Features and other Marks resembling the black Mother from whom they originally descended after the Flood, and other of them more nearly the Father in Features, and in Colour exhibiting a Mixture betwixt a Black and White, and so Tawny, these different Resemblances of the different white and black Parents, as it is observable in the Children of white Parents, but very different in their Features, some of them nearly resemble one of the Parents, and others of him the other, shew how all the different Kinds of them might have descended from two Parents of different Colours and Features, and the Probability, if not the demonstrative Truth of this scriptural Account of their Original. And it is observable the Generality of the Blacks are greatly addicted to Lewdness and Jealousy, and Perfidiousness and Cruelty, excited in them, by fleshly Lust naturally predominating in them. And therefore by the Land of *Ethiopia* which is composed by the River *Gihon*, we may spiritually understand all those Persons, in all Ages of the World whether Blacks or Whites, who have given themselves up to be guided and governed by fleshly Lusts, which they have suffered to become predominant in them.

Ver. 14. *And the Name of third River is Hiddekel, that is it which goeth towards the East of Assyria.*

The Word *Hiddekel*, seems to be compounded of the Word *הדר* or *הרה*, to sharpen, and to be joyful, and *קלל*, to be swift and expeditious, and to remove and so carry away, which are all Properties that may be ascribed to worldly Lust, by which they who are governed by it, are moved to look sharp about them, and to rejoice at the Prospect of their Prey, and to be expeditious in carrying it off when they have seized it.

And the Word *אשור*, which comes from the Root *שור*, which signifies to look forward as a wild Beast out of his hiding Place, or as a Robber and Spoiler, and as one that lays Snares for Birds, and to sing, may with great Propriety be ascribed to all those in whom worldly Lust predominates, who look out of their secret hidden Places for their Prey, for whom they have laid Snares, and sing and rejoice when they have circumvented and seized it.

So that by the Land of *Affyria* where the River *Hiddekel* runneth before, we are to understand all those who are governed by the Lust of the World.

And the fourth River is *Euphrates*, *פרת*.

The Word *פרת*, comes from *פאר*, or *פרה*, to grow and flourish, or adorn and dress out gloriously, and so to spread forth beautifullly, and to boast and so insult, which are all Properties of Pride; and therefore we may very properly understand that all those
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in whom Pride or vain and worldly Ambition predominates, are spiritually to be understood by the Word *Pheral* or *Euphrates*.

From what I have observed upon the five foregoing Verses, (*viz.*) *first*, the manifest Inconsistency that there would be in *Moses's* Account concerning the Garden, if his Words were to be taken in the literal Sense. And *secondly*, the Uselessness and Unprofitableness of his Account to Mankind, if his Words were to be literally understood. And *thirdly*, the Inconsistency of such an useless Account, with the Character of a Prophet sent by God for the Instruction of Mankind in the Knowledge and Belief of those Things which are indispensably necessary to be known and sincerely and truly believed by them, in order to their Sanctification in this World, and Salvation and everlasting Happiness in the next, (*viz.*) the Purification of themselves from all bodily Lusts, the Lust of Flesh; the Lust of the World; and the Pride of Life, by the Power of that purifying Faith, which proceeds from his divinely revealed Word, so often represented in the holy Scriptures by a River of pure Water issuing forth from the inexhaustible Fountain of his immense and unbounded Love for Mankind. And *fourthly*, the Inconsistency of the Belief of the literal Sense of the Words, with the Belief of the perfect Wisdom and Goodness of God, whose Words, verified by all his Works, were all

designed to move Mankind, to sanctify themselves by Purification from all bodily Lust by Faith, whilst they live in this World; that they might love him with all their Hearts, and be happy in the everlasting Enjoyment of him in the next. And *fifthly* and *lastly*, that the Inconsistency in the *Mosaic* Account, where his Words are spiritually taken and understood, immediately vanishes; and that there could not be a more useful Account of Things given to Mankind for moving them to prepare and qualify themselves by Sanctification for Salvation and eternal Life; nor any Account that could be more consistent with the Character of a Prophet sent from God for the Instruction of Mankind in the Way of Sanctification and eternal Life, (for all the Lustrations and Purifications under the Law, and Baptism under the Christian Dispensation were and are but Types of spiritual cleansing by the Word of God, represented by the pure River of Water, which issued forth from the Fountain of his fatherly Love) nor any Account that could be more consistent with the sincere and true Belief of the most perfect Wisdom and Goodness of God, nor more proper powerfully to move Mankind, to mortify and purify their Spirits from all bodily Lusts, and consequently to love God with all their Hearts, which are the two Things which are indispensably necessary to be done by them, in order to their qualifying themselves

selves by Sanctification for Salvation, and true Happiness both temporal and everlasting; which are the great wise and good Ends for which God designed and created all Mankind, than this Account which *Moses* hath here given us, if it be taken in a figurative and spiritual Sense, and in that spiritual Sense which I have from sufficient spiritual Authority supported by the Reason of Things, affix to his Words. And therefore it is evident from the foregoing Reasons, that his Words cannot be taken in their literal, but in a figurative and spiritual Sense, and in that spiritual Sense which I have affixed to them.

And if Weight is to be laid upon the radical Sense and Meaning of scriptural Words, and one would think there ought, since in the Beginning, it is but reasonable to suppose, that such Names were given to Things, or were proper to import and imply some good or bad Property in them, or some spiritual Things that were to be called to Remembrance by them. Although in this I have chose rather to set the radical Sense of the Names of the particular Rivers and of the the Countries, said to be compassed by them before my Readers, that they may consider whether it adds any Weight to those Arguments which I have produced in order to shew that the Words in this Account cannot be taken in any other Sense than in the spiritual Sense which I have affixed to them,

than to induce them to believe that they are to be taken in a figurative and spiritual Sense, on Account of their radical Signification only, which is an Argument that would be disputable, and therefore not conclusive. Whereas, the other Arguments which I have produced, prove that Point beyond all Contest and Contradiction.

Ver. 15. *And God took the Man and put him into the Garden of Eden, to dress it and to keep it.*

The Word נָוָה, to put signifies also to rest, fix or settle, or dwell, as in an Habitation prepared and provided.

And the Word עָבַד, to dress, signifies also to till, and so keep under by Culture, in order to its being serviceable.

And the Word שָׁמַר, to keep, signifies also to inspect and observe, and be cautious of, and keep a watchful Eye over, and to preserve clean from Brambles and Thorns, and defiling Dregs and Dross.

By which, and what I have observed upon the eighth Verse, we may perceive that the spiritual Sense and Meaning of this Verse, is, that the Lord God took the Spirit of Man and fixed and settled it in his Body which he in perfect Goodness and in good Pleasure had provided, as a delightful Dwelling for it for a Time to dwell in, and that therefore he ought to labour in it, and keep it under by spiritual Care and Culture, and be aware of it, and keep

keep a watchful Eye over it, least any defiling and destructive Lusts, represented by Brambles and Thorns, and Dross and Dregs, should through Neglect and Want of spiritual Care and Vigilance grow up in it, or be contracted in it, which might defile it, by which itself might be corrupted and made miserable.

This Text thus spiritually understood, would call to our Minds the great Goodness and Love of God to Mankind, manifested by his having placed Man's Spirit in a pure and unpolluted Body to work the Work of his Salvation and eternal Life: And let them see that their indispensable Business in this World, is to keep their Bodies and Spirits which are the living Temples in which the holy Spirit of God delights to dwell, pure and undefiled by bodily Lust, in order to their true and spiritual Happiness both temporal and everlasting. Where as if they be literally understood, it will be impossible to perceive how Mankind in any Age or Place of the World could be spiritually profited by having such a Record transmitted down to them.

Ver. 16. *And the Lord God commanded the Man, saying, of every Tree of the Garden thou shalt eating eat, (or mayest continually eat.)*

Ver. 17. *But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it: For*

in the Day thou eatest thereof, thou wilt dying die.

In my Note upon the ninth Verse, I have shewn, that by the Trees of the Garden, which were said to be requisite or necessary, and therefore desirable for Sight, were spiritually meant the bodily Senses or Organs of Sensation, by which the sensibly perceptible Properties of natural or material Things are perceived, and consequently the sensible or natural Knowledge of them is acquired; and that, by the Trees that were good for Food, were spiritually meant the bodily Appetites or Desires, and Aversions for natural or material Things: According they were proper for exciting in the Body agreeable and disagreeable Sensations.

And here it may be proper to observe, that it is evident from many other Texts of holy Scripture, that by eating and drinking, is spiritually meant believing; of which I shall only point out a few to my Readers, where the Words eating and drinking cannot be taken in any other Sense; as Jer. xv. 16, *Thy Words were found, and I did eat them,* (i. e.) I did believe them: And thy Word was Joy, and the Rejoicing of my Heart. And John vi. *Christ, the Word, calls himself the Bread of Life which came down from Heaven;* and calls his Word also his Flesh, Verse 51; and says, that if any Man eat that Bread, which he also calls his Flesh, he will live

live for ever. And Verse 62, he tells them, that by his Flesh he meant the Words which he spoke to them, which were no otherwise to be eaten than spiritually, (*i. e.*) by believing them. And *Exod. viii. 3*, it is said, *That Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* And the Words and Doctrines of the *Pharisees* which *Christ* bid Men beware of believing, are represented by him, *Matth. xvi. 11*, by Leaven, or Bread; and *1 Cor. x. 17*, *St. Paul* says, we are all Partakers of that one Bread, of the Communion of the Body of *Christ*, (*i. e.*) Believers of the Word which God revealed concerning *Christ* in the second Covenant; and Verse 21, ye cannot be Partakers of the Lord's Table, and of the Table of Devils, (*i. e.*) ye cannot be Believers of the Word of the Lord, and of those Words and Doctrines which those Devils, your bodily Lusts, suggest and dictate to you.

By these Considerations, we may clearly perceive, that the spiritual Sense and Meaning of this Text, Verse 16, is, Thou mayest believe the Reports which thy bodily Organs of Sensation, or thy bodily Senses dictate to thee.

And no Man can be spiritually or any otherwise injured, but greatly benefited by believing the Reports which his bodily Senses make to his Spirit concerning natural Things; they only report Matter of Fact, and represent

sent to the Spirits of Men the sensibly perceptible Properties of natural or material Things as they presented themselves to them, and not otherwise. They do not call black white, nor bitter sweet, nor Light Darkness; but every Thing properly and truly as they are effected by it; so that by their Reports, the Spirits of Men are never deceived; and therefore as the Text says, they may safely rely upon and believe their Reports. And it is by the Reports which their bodily Senses make to them, that the Spirits of Men come by all the Knowledge they have of the sensibly perceptible Properties of natural or material Things; and are enabled to reason truly about them, and their Relations of Fitness or Unfitness for each other; and to judge and direct how, and how far they are to be used, so as to be beneficial both to the Bodies and Spirits of Men. And when any Thing is asserted, and said to be done by God concerning natural or material Things, which is contrary or contradictory to the Evidence of the bodily Senses, it is not to be believed, but to be looked upon as a false Assertion; for the bodily Senses were not given by God to Men, to deceive their Spirits, but to give them just and true, and useful Ideas of the sensibly perceptible Properties of natural or material Things. Besides, it is by the unvariable, and therefore true Reports which the bodily Senses make of the sensibly perceptible

ceptible Properties of natural or material Things, that the Spirits of Men are enabled to judge of true and pretended Miracles (which are all Appeals to the bodily Senses) and to discern whether they are true, or only pretended, and therefore false. And if their Reports concerning such natural Things (which are the only Things discernable by them) are not to be believed and relied upon, no Man could say, that ever there was a Miracle wrought from the Beginning of the World; and these great Evidences which God so often gave to Mankind as Proofs of the Truth of the divine Mission of many of his holy Prophets, would be quite laid aside and overthrown. That *Atheists* and *Deists* may not take Advantage of this Argument, I think it necessary for them to consider, that there is as good, and the very same Proof for the Belief of Miracles, as there is for the Belief of the Truth of any, or all the Phænomena that are observable in the natural or material World; or of any Experiments that have ever been made, whether successful, or unsuccessful, for coming at the Knowledge of the immediate natural Cause of any one of them: For take away the Evidence of the Reports of the bodily Senses, and no Man can say, that there are such constant and regular Appearances in the natural World, or that any Experiments were ever made about them.

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And therefore, we may not only infer from this Text, that we may safely believe and rely upon the Reports of the bodily Senses, represented by Trees made to grow up in the earthly Garden of Man's Body, but that we ought to believe and rely upon the Truth of their Reports concerning natural Things, as far as they are qualified to make Reports concerning them.

Ver. 17, *But of the Tree of Knowledge of Good and Evil thou shalt not eat of it; for in the Day that thou eatest thereof, thou wilt dying die.*

I have in my Note upon the foregoing Verse shewn, that by eating, is spiritually meant believing. And in my Notes upon the ninth Verse, I have shewn, that by the Tree of Knowledge of Good and Evil, which grew in the Midst of the Garden, was spiritually meant that deceitful and destructive Faith which proceeds from the Belief of the Dictates of the bodily Desires or Appetites, which are apt to become exorbitant and insatiable, and so are represented by hurtful Reptiles, and voracious and destructive Animals of all Kinds, and by Thorns and Brambles. And now to shew the true and spiritual Sense and Meaning of this Text clearly and fully, nothing more remains to be done but to shew from other Texts of holy Scripture, what is meant by the Words *living* and *dying*, where they cannot possibly be
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taken in the literal Sense, or for the Separation of the Spirit from the Body, which is common to all Mankind, the Believing and the Righteous, as well as the Unbelieving and Misbelieving, and the Wicked; and where they can be taken in no other than a spiritual Sense, and for a State of everlasting Happiness or Misery in the next World.

It is said by our most gracious God and heavenly Father, speaking by the Mouth of his holy Prophet, *Ezekiel xviii. 20, That the Soul that sinneth, it shall die*: And Verse 21, *That if the wicked Man turn from all his Sins, and doth that which is lawful and right, he shall surely live, he shall not die, (i. e.)* he shall surely be everlastingly happy and not miserable. And what is said Verse 24 and 32, cannot be understood of natural, but of spiritual Death, or everlasting Misery, which is called *Rev. xxi. 8. the second Death*, where it is said, that *The Fearful and the Unbelieving, and the Abominable, &c. shall have their Portion in the Lake of Fire and Brimstone, which is the second Death, (i. e.)* spiritual Death, or everlasting Misery. And *xx. 20, Blessed and holy is he, who hath his Part in the first Resurrection; (i. e.)* in the Resurrection from the Grave of Unbelief or Misbelief, and bodily Lust and Sin, whilst he is in this World; *on such the second Death hath no Power; (i. e.)* such are in no Danger of being everlastingly tormented in the

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unquenchable Flames of bodily Lust in the next World, having purified themselves from them whilst they lived in this. In the same Sense, the Word Death is taken, *Rom. vi. 21*, where it is said, *The End of these Things is Death*: And Verse 23, where it is said, *The Wages of Sin are Death*; (i. e.) everlasting Misery in the next World. Many more Texts might be produced to shew that by Life and Death in the Language of the holy Scriptures, is meant spiritual and everlasting Happiness and Misery in the next World.

By these previous Considerations, we may clearly perceive, that the true spiritual and useful Sense and Meaning of this Text is this: *But the Dictates of thy bodily Desires or Lusts, thou shalt by no Means hearken to, believe and obey; for in the Day that thou givest thy self up to hearken, to believe and obey what they will suggest unto thee, thou wilt become spiritually miserable, and will continue to be so everlastingly in the next World, if thou continuest to believe and obey them whilst thou continuest in this.*

The Reason of Things, and the Belief of the perfect Wisdom and Goodness of God, evidently shew this spiritual Sense which I have affixed to the Words of this Text, to be the Sense in which they ought to be taken and understood by Mankind; for there is no Truth more evident than this: That all the de-

deliberate Acts of Wickedness which Mankind commit in this World, and the spiritual Misery which they suffer either in this or the next, proceed from the Instigation of their predominant bodily Lusts. And if this spiritual Law had not been given to our first Parents, and by them to all Mankind, restraining them from hearkening to, and believing and obeying the Dictates of their bodily Desires, they would necessarily have believed and obeyed such of them as would have been predominant in them, by which they would have quickly become exorbitant and insatiable, and destructive Lusts, moving them to all Manner of Wickedness for their sensual Gratification; and by that Means, they would necessarily, and by the Reason of Things, have been made spiritually miserable both temporally and everlastingly. And if this spiritually purifying and restraining Law had not been given to them, they could not have perceived any powerful Reason for not acting according to the Dictates of their respective predominant bodily Lusts, and for their not gratifying them; neither could they without the previous Knowledge of this Law, have known, that they had immortal Spirits, as well as mortal Bodies, nor that there was a future State, in which they would necessarily, and by the Reason of Things, be either everlastingly happy or miserable in the next World, according as they had prepared and
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qualified themselves for inheriting the one or the other, whilst they live in this World. But by the Revelation of this spiritual Law to them, they could clearly perceive, that they had immortal Spirits, that were free Agents, as well as mortal Bodies, which are necessary Agents; and that there is a future State, in which Men must, and will necessarily be everlastingly happy or miserable, according as they do, or do not obey this Law, and do, or do not mortify and purify their Spirits from all bodily Lusts whilst they live in this World. And by this revealed spiritual Law, they could clearly perceive, that there was an eternal, spiritual and invisible, and living God, who revealed that Law to them, which they could not possibly have known by any other Means (as will be shewn hereafter.) And by the Revelation of this spiritual Law, which brought along with it the Knowledge of all these most powerful Motives and indispensable Obligations to Perseverance in perfect Obedience to it, they could clearly perceive the perfect and fatherly Goodness of God the Revealer of it; and by his Revelation of it, he most clearly shewed, that he designed and created all Mankind for true and spiritual Happiness both temporal and everlasting, and thereby gave Mankind the most powerful Motives and Reasons for loving him with all their Hearts, &c. for his great fatherly Love thus first
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most clearly manifested to them; and for manifesting the Truth and Sincerity of their Love, by their Perseverance in perfect Obedience to his most perfect and perfectly purifying spiritual Law, which he gave them for no other Reason but for enabling and powerfully moving them to sanctify themselves, that they might be saved, and made truly and spiritually happy both temporally and everlastingly. For this Law and the Motives it brought along with it, indispensably obliging to Perseverance in perfect Obedience to it, contain all true sanctifying and saving Religion; and if our first Parents and Mankind had continued in the sincere and true Belief of it, there would have been no Necessity nor Occasion for the Revelation of the second nor last Gospel Covenant, which came by the Revelation of the sending, coming and Death of *Jesus Christ* our Lord, the only begotten and well-beloved Son of God. By these Considerations we may clearly perceive, that the spiritual Sense and Meaning, which I by scriptural Authority supported by the Reason of Things, and the Belief of the most perfect Wisdom and Goodness of God have affixed to the Words of this Text, is the true and spiritual Sense in which they ought to be taken and understood; and that by taking them in the literal Sense, which Criticks and Commentators, ignorant of the one and only true sanctifying and saving Religion, have usually af-

fixed to them, or in any other Sense than that which I have affixed to them, Mankind could not be spiritually or any other Way profited by them. But by taking them in this spiritual Sense, they are by them instructed in the Knowledge of every Thing necessary to be believed and done by them, in order to their Attainment of the happy End for which our most gracious God in perfect Wisdom and Goodness designed and created them. And taking them in this Sense, we have by them and the second Covenant, a Key to all Texts of Scripture that relate to spiritual sanctifying and saving Faith and Morals, and ritual Ordinances, which are the Parts of holy Scripture that we are chiefly concerned to understand. And a Rule by which we may clearly perceive whether any false and inconsistent Doctrines or Precepts have been interpolated and foisted into any Manuscripts or printed Editions of the holy Bible. And whether any Texts relating to Faith and Morals have been wrong translated, or so as to be made inconsistent with the Belief of that spiritual Faith and Obedience to that purifying spiritual Law which are most clearly and memorably set forth in this Text, and contains the whole Duty of Man, and which together with the second Covenant is Self-sufficient, and indispensably necessary to be believed and done by all Mankind, in order to their Sanctification and Salvation, and true and spiritual Happiness both temporal and everlasting.

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And whether any of them have been abused and perverted from their true Sense and Meaning, by corrupt or scripturally and religiously ignorant Criticks or Commentators.

And it may be necessary to call to Remembrance, what I have before observed in the first Part of the first Volume of this Apology; that all those Parts of the holy Scriptures which follow the first and second Covenants set forth in this and the following Chapter, were committed to Writing for no other End or Reason, than for putting and keeping Men continually in Mind of that spiritual Faith and Law, set forth in those two Covenants, and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, and for encouraging them in such Perseverance, because such Belief and Obedience is Self-sufficient, as well as indispensably necessary for Sanctification, and the sure Attainment of Salvation, and true and spiritual Happiness both temporal and everlasting; and were not intended as Supplements to this original Faith and Law which were perfect and therefore immutable, and therefore there never was one new Article added to that Faith, nor one new Precept added to that Law which God gave to our first Parents, by any of the holy Prophets of God, nor by *Christ*, nor any of his Apostles. And all that they taught and committed to writing, hangs or depends upon

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this original scriptural and divinely revealed Faith and Law, and therefore whatever they taught and committed to writing must necessarily be so interpreted, as to be rendered conformable to, and consistent with the sincere and true Belief of, and with perfect Obedience to the divinely revealed and spiritual Faith and Law set forth in the first and second Covenants, which are the only true and infallible Rule by which all Texts of Scripture relating to Faith and Morals, can be truly interpreted; and therefore it is said, *2 Pet. i. 20. That no Prophecy of the Scriptures, is of any private Interpretation. For Prophecy, (i. e. The Faith and the Law which the Prophets were to inculcate) came not at any time by the Will of Man: but holy Men of God spoke, being moved by the holy Ghost.* (i. e. By the holy Spirit of that spiritual Word which God revealed to our first Parents, which they believed, and by which they governed themselves in their Sayings and Writings.) And it is to this infallible and immutable Rule of Faith and Morals, that all Points of religious Doctrine and Practice are to be brought, and tried and judged of by, whether they be true or false, righteous or wicked, as I have in the foregoing Volume more than once observed. By what hath been here observed we may clearly perceive, the indispensable Necessity of the Revelation of this Law taken in a spiritual Sense, to our first Parents, but
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if it be understood in the literal Sense of the Words, the Revelation of it could be of no spiritual Use or Benefit to Mankind in any Age or Place of the World. Therefore, I thought it necessary to say so much concerning it, for the Confirmation of Mankind in the sincere and true Belief of the Faith, and in perfect Obedience to that Law set forth in this Text, taken and understood in the spiritual Sense of the Words, which I by sufficient scriptural Authority supported by the Reason of Things, and the Belief of the perfect Wisdom and Goodness of God have affixed to them. And now proceed to the Consideration of the remaining Texts of this Chapter.

Ver. 18. *And the Lord God said, it is not good that Man should be alone : I will make him an Help meet for him.*

The Word עֵזֶר, which signifies an Help, or an Assistant, signifies also the outer Court of the Temple, where the People used to assemble and offer up their Prayers to God for his assisting Grace, and hence the visible Church of God wherein Mankind are instructed and brought forward in the Way of Truth and Righteousness, and Salvation and eternal Life is represented by a Woman, *Is. lxvi.* and *Rev. xii. 1.*

And the Word נָגַד, which is rendered Meet, as a Verb signifies to declare, or inform and instruct; and before, or in Presence of;

and a Guide or Leader that goeth before and sheweth the Way.

And *Gen.* i. 27. v. 2. and *Heb.* vii. 9. we are informed that all Mankind, Male and Female feminally existed in *Adam*; and *Gen.* i. 28. that God usefully instructed them, and commanded them to increase and multiply, and to keep their Bodies in repair, and in Subjection, and to exercise Dominion over them, and restrain all their bodily Desires, and not suffer them to become irregular and enraging Lusts, represented by Fowls of the Air, and Fish of the Sea, and Beasts of the Earth, &c. in order for their true Happiness both temporal and everlasting, for which he designed and created them; and the End to which all the Revelations which ever God made to Mankind, have always pointed. And if Man had always continued alone, he would not have been able to have obeyed God's Commandment, he could not have increased or multiplied, nor trained up Multitudes for eternal Life as he was commanded. And that he might be enabled to obey this wise, good and gracious Commandment, the Lord God said, he would make, prepare or compile (for all these the original Word imports) an Help meet for him.

By these Considerations we may perceive the Sense and Meaning of the latter Part of the Text to be, that God would prepare a proper Helper and Assistant for the Man,
who

who before him, and under his Inspection and Direction, might instruct their Offspring in the Knowledge of the divinely revealed Faith and Law, and in the Way of Truth and Righteousness and eternal Life, and so prove an useful Assistant to him, by preparing their Children for his more perfect Instruction of them.

Ver. 19. *And out of the Ground the Lord God formed every Beast of the Field, and every Fowl of the Air, and caused them to come together to Adam that he might see what to call them: and whatever Adam called every living Creature, that was the Name thereof.*

Ver. 20. *And Adam gave Names to all Cattle, and to the Fowl of the Air, and to every Beast of the Field: But for Adam there was not found an Help meet for him.*

I have before observed on *Gen. i. 28.* that God had represented the useful and regular bodily Appetites, and also the irregular and insatiable and destructive bodily Lusts of Men, which they were to exercise Dominion over, by Animals, tame and wild, and harmless and hurtful. And as these Kind of Animals were to be Memorials and Monitors, to put and keep Mankind in all Ages, in mind of the Usefulness of their bodily Desires, so long as they are regularly restrained and kept within their due Bounds; and also of the Ruin and Destruction they would bring both up-

on themselves and others, if they were not carefully watched over, and restrained from becoming exorbitant and insatiable Lusts. It was therefore necessary that a Specimen of all these Animals, harmless and hurtful, should be brought before *Adam*, and that they should display and discover their natural Inclinations, Dispositions and Properties, both harmless and hurtful, before him, that he might be thereby enabled to give them Names, importing the good or evil Dispositions which he discovered to be in them, by their acting before him. That Mankind by seeing any of these Animals, or hearing them named might be put in Mind of their own bodily Desires, and of the indispensable Necessity of keeping a watchful Eye over them continually, and keeping them under due Restraint, that they might not be transformed into savage Beasts, by them suffered to become exorbitant, and moved like them to prey upon the Innocent and Harmless; and upon one another, when they had not such inoffensive and harmless Creatures to prey upon, for the Gratification of their bodily Appetites, suffered by Neglect and Carelessness to become insatiable and destructive. And causing a Specimen of all the Animals to come together and pass before *Adam*, we may likewise observe all bestial Commerce to have been forbidden; for it is said, that among all the Animals that were ordered to come together and pass before him,



A. Vanhaeckhen delin

G. King Sculp 1753

To the Most Reverend Father in God
Prevalence Lord ARCH-BISHOP of YORK
This Plate is Humbly Dedicated by the Publisher
of this Work His sincere Dutiful & Obedt Servt
J. Kellin



him, there was not found any Help meet for him. From these Considerations we may perceive the perfect Wisdom and Goodness of God in causing a Specimen of all the Animals to pass before *Adam*.

Ver. 21. *And the Lord God caused a deep Sleep to fall upon Adam, and he slept: And he took one of his Ribs, and closed up the Flesh instead thereof.*

Ver. 22. *And the Rib which the Lord God had taken from Man, made he a Woman, and brought her to the Man.*

The Words סגר, בשר, תהתנה might have been rendered, he made an Inclosure of Flesh for it.

And the Word צלע, which is rendered a Rib, signifies also a Beam or Support in the Inside of a Building.

It hath been before observed, that *Adam's* earthly House or Family, consisted of all Mankind, Male and Female. *Gen. v. ver. 1, and 2. In the Day that God created Man, in the Likeness of God made he him: Male and Female made he them.* So that by the latter Part of the 21st Verse we are to understand, that whilst *Adam* slept God took out of his Body, the seminal Body of a Woman, to be a Prop and Support of his Family, which consisted of all Mankind, who seminally existed in him; and made an Inclosure of Flesh for it. For the *Nepheesh Psuche*, or seminal Body is distinguished (as I have before observed) from

from the *Bashar*, or fleshly and foreign Body, which is usually acquired by foreign Aliment, and is in a continual State of Change and Alteration, whilst the seminal Body inclosed in it continues immutable, and always the same, unless Part of it be lopt off by a Limb lost, and which is irreparable; although the alimentary Body is daily to be repaired. By this we may perceive the Meaning of the 22d Verse, that God inclosing the seminal Body of the Female which he had taken out of the Body of *Adam*, in an Inclosure of Flesh, built it up, (so the original Word בנה, signifies) for a Woman, or to become a Woman, and caused her to come to the Man.

Ver. 23. *And Adam said, this is now Bone of my Bones, and Flesh of my Flesh, she shall be called Woman, because she was taken out of the Man.*

The Word פּעַץ, which is here rendered *now*, signifies any thing that makes a Noise like a Bell or Hammer, and so awakens and gives Warning; and also at first, and therefore the Verse might have been rendered this Awakener or Monitor, Bone of my Bones, or Body of my Bodies that are in me, and Flesh of my Flesh, or this Person that was once, or at first, Bone of my Bones and Flesh of my Flesh, shall be called Woman, because she was taken out of Man.

Ver.

Ver. 24. *Therefore shall a Man leave his Father and Mother, and shall cleave unto his Wife, and they shall be one Flesh.*

By these Words we have an Account of the inviolable and inseparable Union, that ought to be preserved between Man and Wife, cemented by the strong Bonds of conjugal Affection, which can no other Ways be dissolved than by Adultery, by which conjugal Love is polluted and violated. And although the *Jews* put away their Wives for other Causes, and vouched *Moses's* Authority for so doing, *Mark* x. 4. yet our Saviour told them, that it was not so from the Beginning, by which we may see that the Laws which God gave to our first Parents, are the Laws by which all Mankind were to govern themselves in all after Ages. Neither did *Moses* authorize any one to put away his Wife for any other Cause than that of Adultery, by the Bills of Divorcement that he ordered to be given to Women put away by their Husbands. The *Jews* were an hard-hearted People, obstinately addicted to serve and obey their Lusts, and therefore would not be prevailed upon to obey God's indispensable Law concerning Marriage, indispensable in all Cases saving that of Adultery. And *Moses* finding that those perverse People would not be reclaimed and brought to Obedience to the most wise and gracious Law of God, he obliged them to observe certain Conditions
by

by the Bills of Divorcement, which he ordered to be given on such Occasions, which might in some Measure discourage them from putting away their Wives for any other Reason than that of Adultery, and the Woman so Causelessly put away from criminal Misbehaviour.

Ver. 25. *And they were both naked the Man and his Wife, and they were not ashamed.*

The Word ערום, as a Noun signifies not only naked, but smooth, and subtle or crafty, and an Heap.

And the Word בוש, to be ashamed, or to blush, signifies also to be confused or troubled in Mind.

And it is to be observed, that Nakedness in the Language of the holy Scriptures is taken in a two-fold Sense, viz. for either bodily or spiritual Nakedness. And each of these Kinds are also taken in a two-fold Sense. Thus a Man is said to be bodily naked, when he is stripped of his bodily cloathing. Thus it is said, 1 Sam. xix. 24. That Saul *stripped off his Cloathing, and lay down naked all that Day, and all that Night.* And Persons are said to be naked when they are stripped of their bodily Arms or Armour, although they be cloathed. In this Sense the Word is taken, Gen. xlii. 9. what Joseph told his Brethren, that they were Spies who came to see the Nakedness of the Land.

And

And spiritual Nakedness is also taken in a two-fold Sense, when Persons want spiritual Armour, the Shield of Faith, and the Breast-Plate of Righteousness, and the Helmet of Salvation, and the Sword of the Spirit, they are said to be naked. And it was for Want of this spiritual Armour that the worldly-minded and rich Angel or Bishop of *Laodicea*, was said, *Rev. iii. 17.* to be wretched and miserable, and poor and blind and naked. And in this Sense the Word is taken, *Gen. iii. 7.* where it is said of our first Parents after their Fall, *That the Eyes of them both were opened, and they knew that they were naked.* (i. e.) Their bodily Desires were then enlarged into Lusts, and so said to be opened; and they clearly perceived that they were spiritually weak now they had divested themselves of their spiritual Arms and Armour, in which their spiritual Strength lay. And experimentally found themselves unable either to subdue or satisfy their spiritual Enemies, their bodily Lusts, which they in Disbelief of God's Word and in Disobedience to his most wise and gracious Law, had suffered to grow up, and become predominant in them.

There is also another Kind of spiritual Nakedness, which proceeds from the Want of outward spiritual Cloathing, which may happen to Persons who go armed with their spiritual Armour, and therein walk in Safety and Security, although they have no outward

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or spiritual Cloathing, and on that Account they may be said to be spiritually naked. And this outward spiritual Cloathing is the instructive and memorial Ordinances which God by divine Institution gave to our first Parents, immediately after their Fall and Restoration, and which he represented to them by Watch-Coats, and outward Cloathing, necessary to put and keep them continually in Mind of their spiritual Arms and Armour, and of the indispensable Necessity of their going continually armed with them, and upon the Watch against their spiritual Enemies, as will be made appear in my Notes upon the next following Chapter.

From what hath been observed concerning these four Kinds of Nakednesses, bodily and spiritual mentioned in the holy Scriptures, we will be enabled to perceive, in what Sense it is said in this Text, *That the Man and his Wife were both naked, and were not ashamed.*

And from what I have before observed concerning the perfect Wisdom and Goodness of God, and the Revelation that either he himself, or by the Mouths his holy Prophets hath made to Mankind, and he never revealed any thing unto them, nor caused any thing to be recorded by his holy Prophets, that was inconsistent with, or not declarative of those adorable and amiable Attributes or divine Perfections, and consequently that was

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not beneficial for Mankind, to know and believe or do, in order to their true and spiritual Happiness both temporal and everlasting. We may very clearly perceive, that the Nakedness of our first Parents mentioned in this Text, cannot be meant or understood of bodily Nakedness, which proceeded from their Want of either bodily cloathing, or bodily Armour; for it would have been of no Use or Benefit to Mankind in any Age or Place of the World, to have known whether our first Parents in their State of Innocence were literally naked, and without bodily Cloathing or not. But the Account that *Moses* here gives, was of great Use to be known by Mankind in all Ages, if the Words be taken in a figurative Sense, as they are in other Parts of the holy Scriptures. And it is reasonable to believe, that God provided necessary and convenient Cloathing for our first Parents, as soon as he created and made them, although it be not said in *Moses's* short Account what their Cloathing was; because it would have been of no Use or Benefit to Mankind to have known it.

Neither can the Word Naked, in this Text be understood, of spiritual Nakedness, arising from the Want of spiritual Armour, such as the Girdle of Truth, and the Breast-Plate of Righteousness, and the Shield of Faith, and the Helmet of Salvation, and the Sword of the Spirit, which is God's revealed Word;

Word ; because we find by God's Revelation of his most perfect and perfectly purifying original Law, together with these fundamental Articles of Faith, which contain all the powerful Motives and indispensable Obligations to Perseverance in perfect Obedience to it, to *Adam* compleatly armed our first Parents with spiritual Armour, by which they were powerfully enabled to defend themselves against all the Assaults and subtle Stratagems of all their spiritual Enemies, so as neither to be deceived nor forced by them, to do any thing that might occasion or cause them to blush or be ashamed.

But although they were thus inwardly and spiritually armed, and therefore not naked, in that Sense of the Word : Yet as in their State of Innocence, ritual Ordinances (which God hath been most graciously pleased to represent, by outward bodily Cloathing) were not necessary, their spiritual Armour being sufficient, when their Bodies were uncorrupted and not prone to Lusts, although they were capable of being corrupted and led to Lust ; therefore in this State of Innocence there were no ritual Ordinances given them to observe, and as these were represented by outward Cloathing, therefore as they had not these, they were in this Sense said to be both naked, and in no other Sense. And therefore *Moses* says, *They were both naked, the Man and his Wife, and they were not ashamed.*

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By this Information given to Mankind by this Account recorded by *Moses*, Mankind in all Ages might clearly perceive, that if they were mindful of their spiritual Armour, and persevered in the sincere and true Belief of those fundamental Articles of spiritual Faith, and in perfect Obedience to that spiritual Law which God revealed to our first Parents, and which are both contained in the 17th Verse of this Chapter, they might bid Defiance to all the Snares and Assaults of their spiritual Enemies, and be enabled to avoid and resist every thing that might otherwise cause them to blush or be ashamed, when and where they have not Opportunities of having the divinely instituted Ordinances publicly administered according to God's special Appointment, and which he did not give to Mankind till they became necessary, when our first Parents had suffered Lusts to enter and take Possession of their Nature, and pollute and corrupt their Bodies; by which their Spirits became likewise corrupted, and liable to be less attentive to, and less inclined to remember, and to be less desirous of spiritual Things.

Having thus seen how our most gracious God and heavenly Father, by the Revelation of his most perfect and perfectly purifying spiritual Law, and that Faith which contains the powerful Motives to Perseverance in perfect Obedience to it, to our first Parents,

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perfectly enabled and most powerfully moved them, to preserve themselves in the State of Innocence and Uprightness, in which they were created, in which, if they and their Posterity had continued, they would have been all truly and rationally happy both temporally and everlastingly.

I therefore now proceed to the Consideration of the third Chapter; and to shew how, and by what Means our first Parents came to fall from that happy State into a State of spiritual Darkeness and Error, and Wickedness and Misery, both temporal and everlasting; and how all their Posterity (*i. e.* all Mankind) were brought into that unhappy and wicked, and miserable State, into which their first Parents fell; and to shew what it was the first Parents of all Mankind first fell from, by which they became first wicked, and then miserable, and how, by the same Means, Multitudes of their Posterity continue to be so at this Day, in order to the clearing up of the holy scriptural Account of the Fall, whose Truth is supported, and most clearly proved, and rendered unquestionable and undeniable by the Reason of Things. And this I chose to do, because we will hereby clearly perceive the true source and Origin of all the natural and all the moral Evil, whether private or political, or any otherways social, that ever was committed in the World, and of all the spiritual, and of almost all the natural
Misery

Misery which Men suffer in it: And because the Generality of the different Accounts which have been given concerning the Fall, have been such as have led Mankind to look upon the Matter of Fact as improbable and incredible, and liable to unanswerable Objections; and to the Contempt and Ridicule of inconsiderate, and therefore ignorant, Miscreants, strongly inclined to speak evil of those sacred Writings, which contain that divinely revealed Law, and the indispensable Obligations to obey it, which expressly commands not to gratify, but to mortify, and purify their Spirits from all bodily Lusts, whose Dictates they call the Law of their Nature, which they are strongly inclined, by the Corruption of their Nature, to believe and obey.

And by attending to the same divinely revealed Light, which is held forth to us in this third Chapter, by which we will most clearly perceive the true Spring and Fountain from which those bitter Waters have always flowed from the Time of the Fall of our first Parents, by which Mankind have been powerfully moved to all Kind and Degrees of Wickedness, by which they have brought upon themselves all Kinds and Degrees of Misery, both natural and spiritual, and temporal everlasting: We will likewise clearly perceive, the only infallible and effectual Means by which those Flood-Gates can be stopt, through which all those Evils and Mi-

series, which have overflowed almost the whole World, have entered; and how Mankind may be brought back, and restored to the pure Path of Truth and perfect Righteousness, and made truly and spiritually, and every other Way rationally happy, both temporally and everlastingly.

NOTES

NOTES and OBSERVATIONS

UPON THE

THIRD CHAPTER of GENESIS.

Ver. 1. *AND the Serpent was more subtle than any Beast of the Field which the Lord God had made: And it said unto the Woman, yea [or moreover] hath God said, ye shall not eat of every [or rather any] Tree of the Garden.*

Note, *First*, that the Word נחש, which signifies a Serpent; as a Verb, signifies to predict or foretell, and to tempt or make trial of, and enquire into; and also as a Noun, Brass or Iron, which are apt to corrupt whatever they are mixt with, and to contract Rust; and also Shackles or Fetters, wherewith any thing may be bound, and the Foulness that lies at the Bottom of any thing.

Secondly, That in my Notes upon Gen. i. 28. I shewed, that by Fowl of the Air, and Fish of the Sea, and Beasts of the Earth, and Reptiles, tame and wild, and harmless and hurtful, were spiritually signified and repre-

sented by the bodily Desires and Lusts of Men, which their Spirits were continually to watch, and exercise Dominion over, and to keep the first restrained, and the latter mortified; because every considerate Person may clearly perceive, that it is by their bodily Desires and Lusts that they are deceived, and tempted to all the Evil they commit in this World, and drawn into all the spiritual Miserie they suffer either in this World or the next. And every Property which I have observed in the foregoing Paragraph to be imported in the Word *שג*, is applicable to the bodily Desires and Lusts of Men, which are apt to suggest and dictate to the Spirits of Men false Predictions, and thereby tempt and make trials upon them, in order to deceive them. And the bodily Desires are apt to become corrupt and corrupting Lusts, and to corrupt the true and divinely revealed Doctrines of the Spirit, by mixing their corrupt and false Doctrines with them, and they are sure to shackle and enslave the Spirits of all thote whom they can, by Deceit, prevail upon to divest themselves of their spiritual Armour of Faith; for it is by the sincere and true Belief of the divinely revealed spiritual Faith, that the Spirits of Mankind are made and preserved free from the Slavery which predominant bodily Lusts oblige them to undergo, *Rom. viii. 2* and they are the defiling Dross and Dregs which lie at the Bottom of
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our Nature, which defile every thing they mix with, and therefore ought to be kept down by spiritual Force, and never suffered to rise up.

From the foregoing Observations we may clearly perceive, that the Word Serpent here must necessarily be taken in a figurative and spiritual Sense, and for the bodily Desires of the Woman; which are said to be more subtle than any Beast of the Field which the Lord God had made; (*i. e.*) the bodily Desires of Mankind, here represented by an insinuating Reptile, whilst they are under Restraint, are more cunning and crafty, in order to compass the Ends which they propose to themselves, by all Ways and Means, right and wrong, than any of those Beasts of the Field, by which God had been pleased sensibly and memorially to represent them. For although these sensible Sighs of the bodily Desires and Lusts are all eager for their Prey, yet they are less so than the bodily Desires of Men, when suffered to become insatiable and outrageous Lusts, which leave nothing unattempted, by either Fraud or Violence, for the Procurement of those Objects, upon which they are fixt, in order to their sensual Gratification. And all those Properties, which I have before observed to be implied in, and imported by, the Word ערום, *subtle*, such as Nakedness or apparent Simplicity, and Smoothness and Slipperiness, and crowding

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together

together in an Heap, lying in wait, and ready to break forth upon their Prey, are all strictly applicable to the bodily Desires of Mankind, which, although many, are generally combined in one together, for the Destruction of the Persons who suffer themselves to be possessed and overpowered by any of these unclean Spirits or Devils, by which Men are tempted to all the Evil they do in the World; as *St. James* saith, chap. i. ver. 14. *Every Man is tempted, when he is drawn away of his own Lust, and enticed.* And *St. Paul* tells us, *1 Tim. vi. 10.* That worldly Lust, the Love of Money is the Root of all Evil; for where it is not the predominant Lust, it is always a Concomitant, and ministers as a Subaltern to any other Lust that over-rules in Man. And *Gal. v. 17.* That all the fleshly Lusts of Men are Enemies to his Spirit. And our Saviour tells, *St. Mark iv. 19.* That Men's Lusts choak the good Seed of the divinely revealed Word, so that it becometh unfruitful; and *1 Pet. ii. 11.* he beseecheth Mankind to abstain from all fleshly [or bodily] Lusts which war against the Soul.

And we may likewise observe, that in the Scripture Language the Serpent and the Devil and Satan are one and the same Thing. For it is said, *Revelations xx. 2.* That the Angel laid hold on the Dragon that old Serpent, [mentioned *Gen. iii. 1.* that tempted
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and deceived the Woman, the common Mother of all Mankind] *which is the Devil and Satan, and bound him a thousand Years:* And that which was then to be bound I have shewn in the first Part of the first Volume of this Apology, where I shewed the true and scriptural Sense and Meaning of the *Millennium* to be the irregular bodily Desires or Lusts of Mankind. And the Devil is called the Tempter, *St. Matt. iv. 3.* where our Saviour is said to have been tempted of the Devil, (*i. e.*) by his bodily Desires, of the Flesh, the World, and Pride, which is the Desire of being raised above all others, represented by a Pinnacle of the Temple; and it was by these three bodily Desires, that the Woman was tempted, (as we will see anon,) and yielded to their Temptation; whereas *Christ*, who was in all Points tempted as we are, yet without Sin, *Heb. iv. 15.* with the Sword of the Spirit, which is the written Word of God, (and not by oral Tradition,) resisted and overcame all these powerful Tempters called the Devil, and they being subdued and brought under, they became ministering Angels and obedient Servants to him from that Time. And the Serpent, the Devil, and the Tempter of Mankind being one and the same Thing, and *St. James* having told us, that Men's bodily Lusts are the only Devils by which Mankind are tempted, we may clearly perceive, that by the
Serpent,

Serpent, in the Text now under Consideration, is figuratively and spiritually meant the corruptible bodily Desires of the Woman; which St. *James* iv. 7. speaking of the bodily Lusts, calls them the Devil, which we ought to resist, saying, *Resist the Devil, and he will flee from you*; that is, your bodily Lusts as *Christ* the Captain of our Salvation did, by the spiritual Sword of God's Word, and the Shield of Faith, &c. and they will not dare to attempt to tempt and deceive you.

But for putting this Matter out of all doubt, and for putting a Stop to all future Controversy concerning the Fall and Restoration of our first Parents, and of all Mankind in them, (whose Truth and Reality I have shewn in the first Volume of this Apology, from the perfect Wisdom and Goodness of God, and the universal Corruption of all Mankind, manifested in their natural Proneness or strong Inclination to Lust.) That Mankind may understand what is meant by the Fall, and what it was our first Parents fell from, and what the evil Consequences were that necessarily attended their Fall; and how their Posterity (*i. e.* all Mankind) came to be affected by it; and how they and all their Posterity would necessarily have become impious and wicked, and truly and spiritually miserable, both temporally and everlastingly, had not God been most graciously pleased to have interposed for their Redemption and Deliverance,

rance, by the Revelation of the sending, coming, and Death of his only begotten Son, to our first Parents after their Fall, in his second now or last most perfectly purifying Gospel Covenant. I proceed to the Explanation of this third Chapter of *Genesis*.

And because it hath been taken and understood in the literal Sense by the Generality of Critics and Commentators, and of those who have wrote concerning the Fall and Restoration of our first Parents, and of Mankind, I shall therefore consider every Verse in this Chapter; *First*, as it hath been literally understood and believed, and shew that the Belief of the Words of this Account of the Fall and Restoration, here set forth by *Moses*, taken in their literal Sense, could be of no Use or Benefit to Mankind in any Age or Place of the World, for moving them to do those Things which I have shewn to be indispensably necessary to be done by all Mankind, in order to their Sanctification and Salvation, and true Happiness, both temporal and everlasting, for which God designed and created them all without Exception; (*i. e.*) to mortify, and purify their Spirits from all bodily Lusts, and to love him with all their Hearts, &c. And that the taking and believing them in the literal Sense, would be inconsistent with their Belief of the perfect Wisdom and Goodness of God, by which they are moved to love him with all their
Heart

Hearts. And that therefore they cannot be taken in that Sense, by which Mankind would be moved to be impious and wicked, and consequently miserable, both temporally and everlastingly.

And *secondly*, I shall consider every Verse in the Chapter taken in a figurative and spiritual Sense, which I, from scriptural Authority supported by the Belief of the perfect Wisdom and Goodness of God, and by the Reason of Things, (*i. e.*) by the spiritual Benefits, both temporal and everlasting, which will necessarily attend the sincere and true Belief of them, have affixed to them. And that, by believing them in this spiritual Sense, Mankind have the most, and only powerful Motives and Reasons that could possibly be given to them, for most powerfully moving them to persevere in doing those Things which are not only self-sufficient, but indispensably necessary to be done by them, in order to their Sanctification and Salvation, and sure Attainment of that true and spiritual Happiness, both temporal and everlasting, for which God predestinated, or designed and created them. And that God could not possibly have given a more evident Proof and Manifestation of his most perfect Wisdom, and fatherly Goodness, and Love to Mankind, than he hath shewn by this Account of the Fall and Restoration of Mankind by his faithful Servant *Moses*, taken in the spiritual Sense

Sense of the Words, which I, from scriptural Authority, have affixed to his Words; and therefore they cannot, without Impiety and Wickedness, be taken in any other Sense than is here affixed to them.

But before I proceed to these Particulars, I judge it necessary to desire my Readers to look back to the seventeenth Verse of the second Chapter which I have spiritually explained for the spiritual Benefit of Mankind, and the Vindication of the most perfect Wisdom and Goodness of God in giving Mankind that most perfect and only perfectly purifying Law, if spiritually understood; but if literally understood, it must necessarily be acknowledged to be a Commandment merely arbitrary: For no Man can possibly shew, or with Reason say, that to abstain from eating of Fruit of any Tree whatever, would contribute to the moving any Person to mortify and purify his Spirit from all bodily Lusts, or to love God with all his Heart; which were the only Ends for which God gave this Law to Mankind, and those Articles of Faith which contain all the powerful Motives and indispensable Obligations to obey it; or that it could be any other Way beneficial to the Man and all his Posterity, unless the Fruit of the Tree had been poisonous, as it was not, as appears by the long Life of our first Parents after they had eaten that Fruit. Neither can it be shewn, that the perfect Wisdom
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and Goodness of God was manifested by his giving this arbitrary and unprofitable Law to our first Parents, and to all Mankind then actually existing in him in a seminal State; for as it was no Way beneficial to Mankind, so it could be no Way beneficial to himself, for he is all-sufficient for his own Happiness, and wanted nothing that any of his Creatures could do, for the Improvement or Continuation of his own Happiness. And as it could neither be beneficial to himself, nor to Mankind in any Respect, the giving it was not declarative of either his Wisdom or his Goodness; and the annexing the Penalty of either temporal or eternal Death to the Transgression of this arbitrary and useless Law, if literally understood, would be an evident Proof of his Tyranny and Cruelty, but not of his Goodness and Love to Mankind; whereas it will appear, if spiritually understood, and as I have before explained it in my Notes upon that Verse, that it is a most evident Proof of his most perfect Wisdom and Goodness, and Love to all Mankind; and that they could not possibly have been sanctified, or saved from either Wickedness or Misery, both temporal and everlasting, if he had not given them that perfectly purifying spiritual Law: For without this Law, they would have lived according to the Law of their Nature, (*i. e.*) the Dictates of their respective bodily Desires, which would have soon become insatiable

fatiable and outrageous Lusts. Therefore this Law cannot be understood in the literal Sense of the Words, by which Men could be moved to think impiously and wickedly of God, who by all his Words and Works, and various Dispensations to, and Dealings with Mankind, hath most clearly shewn, that all that he hath said and done, was to move them to prepare and qualify themselves for the Enjoyment, and consequently for the sure Attainment of that true and spiritual Happiness, both temporal and everlasting, for which he predestinated and created them.

This being previously laid down, I proceed to the Consideration of the *Mosaic* Account of the Fall and Restoration of our first Parents, and of Mankind, as it is set forth in the third Chapter of *Genesis*, and literally understood by the Generality of Critics and Commentators, and Writers concerning these Points.

And their Belief concerning the first Verse of this Chapter, which I have before mentioned, is, That one of the fallen Angels that fought against God, and was cast out of Heaven, envying the Happiness of our first Parents in *Paradisè*, entering into, or assuming the Form of a Serpent; which was not then a crawling Reptile, as it was afterwards made, but a beautiful and apparently an harmless Creature, although really very crafty and malignant, took his Opportunity
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to enter into Conversation with the Woman, who told him how God had laid her and her Husband under a Prohibition, by which they were restrained from eating of some of the Fruits of the Garden. And that he said unto her, *Yea, or Moreover* (which implies that this was not the first Conference she had held with the Serpent) *both God said, ye shall not eat of every (or any) Tree of the Garden.*

Ver. 2. *And the Woman said unto the Serpent, we may eat of the Fruit of the Trees of the Garden:*

Ver. 3. *But of the Fruit of the Tree which is in the Midst of the Garden, God both said, ye shall not eat of it, neither shall ye touch it, lest ye die.*

Ver. 4. *And the Serpent said to the Woman, ye shall not surely die.*

Ver 5. *For God doth know, that in the Day ye eat thereof, then your Eyes shall be opened; and ye shall be as Gods, knowing Good and Evil.*

Ver. 6. *And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired, to make one wise, she took of the Fruit thereof, and did eat, and gave also to her Husband with her; and he did eat.*

Ver. 7. *And the Eyes of them both were opened, and they knew that they were naked; and they sewed Fig-Leaves together, and made themselves Aprons.*

Ver.

Ver. 8. *And they heard the Voice of the Lord God, walking in the Garden, in the Cool of the Day: And Adam and his Wife hid themselves from the Presence of the Lord God amongst the Trees of the Garden.*

Let us now consider thus much of the Account here given by *Moses*, which if literally understood, is rather improbable and incredible, than probable and credible, as it sets forth an Account of the Serpent's holding Conversation with the Woman, and declaring the Qualities of the Fruits of the Tree, and letting her know, that it would effectually cure her and her Husband's Blindness; and that our first Parents were naturally blind till they had eaten of the Fruit of the forbidden Tree, and were cured of their Blindness by eating it; and that they were afraid to appear in the Presence of God because they were naked, and in the State in which God left them; and that, they did not believe in the Omnipresence of their Creator, and that, they could therefore hide themselves from him by taking Shelter in a Thicket. And we will clearly perceive that by this Belief of this Account, Men cannot be moved to mortify and purify themselves from their bodily Lusts, nor to love God with all their Hearts, which are Duties indispensably necessary to be done by all Mankind, in order to their Sanctification and Qualification of

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them-

themselves for the Enjoyment and Attainment of Salvation, and of that true spiritual Happiness, both temporal and everlasting; nor is it consistent with the Belief of the perfect Wisdom and Goodness of God (so clearly manifested by all his Words spoken either by himself, or by the Mouths of his Prophets, and verified by his Works, which were all uttered and wrought for disposing and enabling, and powerfully moving Mankind to do those Things which are indispensably necessary to be done by them for their Sanctification and Salvation, and eternal Life) to believe that he authorized his Prophet to deliver such an improbable and incredible, and useless Account to the World as this Part of the *Mosaic* Account is, if literally understood; whereas if it be spiritually understood, nothing could have been more beneficial to Mankind, nor more declarative of the perfect Wisdom and Goodness of God than this Account of *Moses* will be shewn to be. Therefore this Part of *Moses's* Account of the Fall cannot consistently with either Piety or Righteousness, or the true Happiness of Man, be believed in the literal Sense of the Words. Therefore I go on with *Moses's* Account.

Ver. 9. *And the Lord God called unto Adam, said unto him, where (or how) art thou?*

Ver. 10. *And he said, I heard thy Voice in the Garden: and I was afraid, because I was naked, and I hid myself.*

Ver.

Ver. 11. *And he said, Who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee, that thou shouldest not eat?*

Ver. 12. *And the Man said, The Woman that thou gavest to be with me, she gave me of the Tree, and I did eat.*

Ver. 13. *And the Lord God said unto the Woman, What is this that thou hast done? And the Woman said, The Serpent beguiled me, and I did eat.*

Ver. 14. *And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all Cattle, and above every Beast of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life.*

By this Part of the Account, literally understood, we are to believe, that *Adam* dreaded to appear before God in that naked State in which God had placed him, and laid the Blame of his Disobedience, manifested by his having eaten of the forbidden Fruit, upon the Woman whom God had given to accompany him; and that the Woman excused her Disobedience, by laying the Blame of her Disobedience upon the Serpent who had deceived her. And God was so angry with the Serpent for having advised the Woman to use the Means by which she and her Husband were cured of their natural Blindness, that he cursed it above all other Creatures, tame and wild, and harmless and hurtful,

ful, and condemned it to go upon its Belly, (by which we are to believe, that it walked upon Legs before it was thus cursed) and to live upon Dust as long as it lived; so that by this Part of *Moses's* Account, we are to believe, that God was highly offended, and therefore severely punished the Serpent, (for if it had been the Devil in the Serpent, the Serpent would have been guiltless,) and the Man and the Woman, as we will see by and by, because they were cured of their Blindness by the Advice of the Serpent.

Now it cannot possibly be shewn, and therefore cannot consistently with Truth be said, that Mankind could be spiritually or any other Way benefited by literally believing this Part of *Moses's* Account, any more than they could by believing the foregoing Part of it; or that the Wisdom and Goodness of God is in any Degree or Measure manifested by what he is said to have uttered and done in this Part of the Account, literally understood: And therefore, they neither can consistently with true Piety, nor ought to be understood or believed in the literal Sense of the Words. But I go on with the Account.

Ver. 15. *And God farther said to the Serpent, I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.*

Ver.

Ver 16. *And unto the Woman he said, I will greatly multiply thy Sorrow and thy Conception; in Sorrow shalt thou bring forth Children; and thy Desire shall be to thy Husband, and he shall rule over thee.*

Ver. 17. *And unto Adam he said, Because thou hast hearkened unto the Voice of thy Wife, and hath eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the Ground for thy Sake; in Sorrow shalt thou eat of it all the Days of thy Life,*

Ver. 18. *Thorns also and Thistles shall it bring forth unto thee; and thou shalt eat the Herb of the Field.*

Ver. 19. *In the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground; for out of it wast thou taken: For Dust thou art, and unto Dust shalt thou return.*

Ver. 20. *And Adam called his Wife's Name Eve, because she was the Mother of all Living.*

Ver. 21. *And unto Adam also, and to his Wife did the Lord make Coats of Skins, and clothed them.*

By this Part of *Moses's* Account, if literally understood, we are to believe that God was so highly offended with the Serpent, for having advised the Woman to use the Means that were effectual for curing her Blindness, that he proclaimed a War that was to be con-

tinually carried on between the Woman and the Serpent, and between the Offspring of the Woman and that of the Serpent, by which they were to endeavour to destroy one another in all the after Ages of the World. And that the Woman, for having followed the Counsel of the Serpent, was to conceive and bear and bring forth all her Children in great Pain and Sorrow, and be confined to love her Husband only, and to be obedient to his Commands. And because the Man had believed and obeyed the Voice of his Wife, God cursed the Ground, and caused it to bring forth Thorns and Thistles instead of nourishing and useful Trees and Herbs, and to live by toilsome Labour all the Days of his Life. And that, when God had passed these dreadful Sentences upon these Offenders, for giving and taking Advice, by which the Eyes of the Man and the Woman were opened, he then made Coats of Skins, and caused the Man and the Woman to clothe themselves with them.

In all this Part of the Account literally understood, excepting that of obliging the Woman to love and obey her Husband, there is not one Title that can be shewn or with Truth said, to be either spiritually or any other Way profitable to be believed by Mankind. The Belief of it cannot be said to move them either to mortify and purify their Spirits from all bodily Lusts, or to love God with

with all their Hearts, which are Duties indispensably necessary to be done by all Mankind, in order to their Sanctification and Salvation from endless Misery, and for their Attainment of eternal Life ; neither can it be said that either the Wisdom or Goodness of God, those glorious Attributes by which we are powerfully moved to adore and love him, are manifested by any thing set forth in this Part of the Account. His Wisdom cannot be said to have been manifested, by his having said and done those Things, which were of no Use for moving Mankind to do the things that are indispensably necessary to be done by them, in order to the Attainment of the great and happy End for which he designed them. And his Goodness is so far from being manifested by what he is said to have said and done in this Part of the Account ; that if it be taken and believed in the literal Sense of the Words, Mankind must necessarily believe God to be a most arbitrary and tyrannical, and unequitable and cruel Being, a Being to be dreaded for his Power, but not to be loved for his merciless Cruelty. Therefore this Part of the Account, which if literally believed can be of Benefit to Mankind, and which, if so believed, will necessarily move them to Impiety, neither can nor ought to be understood or believed in the literal Sense of the Words. But I go on to the Considera-

tion of the last remaining Part of *Moses's* Account.

Ver. 22. *And the Lord God said, behold the Man is become as one of us, to know Good and Evil. And now lest he put forth his Hand, and take also of the Tree of Life, and eat, and live for ever.*

Ver. 23. *Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken.*

Ver. 24. *So he drove out the Man, and he placed at the East of the Garden of Eden, Cherubims, and a flaming Sword which turned every Way, to keep Way of the Tree of Life.*

By this Part of *Moses's* Account of the Fall, if literally understood, we are to believe that God was greatly displeased with the Man, for having become like one of the *Elohim*, in Respect of his Knowledge of Good and Evil. And that he might not become like them immortal also, by eating of the Fruit of another Tree in the Garden, called the Tree of Life; being apprehensive, that he would take and eat of it, if he should be suffered to continue in the Garden, and thereby become immortal, therefore God drove him out of it, to go somewhere else to till the Ground as long as he lived. And that he might not dare to return to it again, he plant'd Cherubims on one Side of the Garden with a flaming Sword which turned every Way, that neither he
nor

nor his Wife nor any of their Offspring might dare to venter to approach the Tree of Life, by which they would be made immortal.

What I have observed concerning the foregoing Part of this Account of *Moses's*, concerning the Fall of our first Parents, holds partly true of this latter Part of it literally understood, and that cannot be shewn, nor said upon any rational Grounds, that the Believer of this Account literally understood, hath any Power to move Mankind to mortify or purify themselves from their bodily Lusts, or to love God with all their Hearts, &c. that they who literally believe this Part of the Account, will be so far from believing God to be a benevolent and perfectly good and gracious and merciful Being, that they must necessarily and for undeniable Reasons believe him to be a most malevolent and merciless Being, to be dreaded and hated, and that cannot be beloved, by with-holding them from using the Means of Immortality, and dooming them to everlasting Death, for having suffered themselves to be prevailed upon to use the Means they were advised to use for curing their natural or bodily Blindness, by which they were enabled to distinguish between Good and Evil, and so far resemble, and be like himself. And therefore neither this, nor any of the foregoing Parts of this Account, (which if taken literally is partly improbable, and altogether useless for any good End or Purpose, and directs
to

to Impiety and Wickedness) can or ought to be understood or believed in the literal Sense of the Words of this Account.

I therefore proceed to the Consideration of the spiritual Sense and Meaning of the Words, of every Verse of this Account, both of the Fall and Restoration of our first Parents, and of all Mankind, here given to us by *Moses*, in this third Chapter of *Genesis*, by every Part of which, we will most clearly perceive the most perfect Wisdom and fatherly Goodness and Love of God to all Mankind, most manifestly displayed, and the most powerful Motives and Reasons given to Mankind, for keeping a careful and continual Watch over all their bodily desires, and for mortifying and preserving their Spirits pure from all bodily Lusts, and for loving God with all their Hearts, &c. which are all the Things they have to do, but they are indispensably necessary to be done by Mankind whilst they are in this World, in order to their Sanctification in it, and to their Attainment of Salvation from true and spiritual Misery, and of true and spiritual Happiness both in this and the next.

And that the spiritual Sense and Meaning of every Verse in this whole Account may clearly appear to every Reader, I propose to set it forth, in the Order that the Verses stand in the Bible, without proving that to be the only spiritual Sense in which the Words can be taken.

And

And afterwards I shall proceed to shew from scriptural Authority, supported by the demonstratively and therefore undeniably perfect Wisdom and Goodness of God, and the Reason of Things consequent thereupon, that the spiritual Sense and Meaning which I have affixed to every Verse in this Account, is the only true and spiritual and scriptural Sense, in which the Words are to be understood and believed. And by taking them in this Sense, the perfect Wisdom and Goodness of God will be most clearly manifested, by his having instructed and directed his holy Prophet and Servant *Moses*, to commit this Account to Writing, that it might be delivered uncorrupted to the World ; and transmitted down for the Benefit of Mankind in all after Ages. And by the sincere Belief of this Account, thus spiritually understood, Mankind would have the most powerful Motives and Reasons for doing all those Things which are self-sufficient, and indispensably necessary to be done by them in order to their Sanctification and Salvation, and true and spiritual Happiness both temporal and everlasting, and would clearly perceive the indispensable Necessity of persevering in doing them, during the Time of their Continuance in this World ; without turning their Bibles over, to look for particular Texts of Scripture to direct them, either in their Faith or Morals, although the holy Scriptures be necessary to be daily read,
and

and studied with Diligence and Attention, for putting and keeping Mankind continually in Mind of the great and manifold Encouragements, both natural and spiritual, temporal and everlasting, for moving them to persevere in the sincere and true Belief of the fundamental Articles of the divinely revealed and demonstratively true spiritual Faith, and in perfect Obedience to that divinely revealed, and self-evidently righteous, and most perfectly, and only perfectly purifying spiritual and scriptural Law, which are contained and most clearly set forth, in these three first Chapters of *Genesis*, and which comprehend all the true sanctifying and saving, and truly happy-making Religion that ever was, or ever will or can be in the World: That they who read the holy Bible for any other Reason, and without a View of keeping themselves in Mind of the indispensable Necessity of persevering in the sincere and true Belief of the Faith, and in perfect Obedience to the Law set forth in these Chapters read them to very little good Purpose, and will never be truly edified by the Knowledge of the one and only true sanctifying and saving Religion by so doing.

TEXT.

TEXT.

The PARAPHRASE,

Or the Spiritual Sense of
the Text.

Ver. 1. **N**OW *the*
Serpent was more
subtle than any
Beast of the Field
which the Lord
God had made;
and he said unto
the Woman, Yea,
hath God said,
ye shall not eat of
every Tree of the
Garden?

NOW the bodily De-
sires of Mankind were
more subtle or deceitful than
any of the Creatures, by
which God had sensibly re-
presented the bodily Desires
and Lusts of Mankind: And
the bodily Desires of the
Woman, which she had
hearkened to, and held
Conversation with, although
forbidden so to do, suggest-
ed, or said to her, Yea, or
Moreover, hath God said,
ye shall not believe any of
the Reports which any of
your bodily Senses make to
your Spirits; nor believe,
nor obey any of those Things
which your natural or bo-
dily Desires may at any
Time dictate to you.

Ver. 2. *And the*
Woman said unto
the Serpent, We
may eat of the
Fruit

And the Woman spiri-
tually answered, and said to
her bodily Desires, We may
believe the Reports which
our

TEXT.

PARAPHRASE.

*Fruit of the Trees
of the Garden.*

Ver. 3. *But of
the Tree which is
in the Midst of
the Garden, God
hath said, ye
shall not eat, nei-
ther shall ye touch
it, lest ye die.*

Ver 4. *And the
Serpent said unto
the Woman, ye
shall not dying
die.*

Ver. 5. *For God
doth know, that
in the Day ye eat
thereof, your Eyes
shall be opened;
and ye shall be as
Gods, knowing
Good and Evil.*

our bodily Senses make to us.

But God hath said, That we must not believe, nor obey any of the Words which our bodily Desires at any Time dictate to us, lest by so doing, we should become liable to Death or Misery, both temporal and everlasting.

And the bodily Desires of the Woman, observing by what she had said, that she believed that there was only a Probability of her dying, if she believed and obeyed their Dictates, became more audacious, and gave God the Lye, and said, that it was so far from being probable, that either she or her Husband would die by believing and obeying what they dictated to them, that they would not die, or be made miserable at all by believing and obeying them; and they represented God

to

TEXT.

PARAPHRASE.

to her as a most malevolent Being, and that it was to deprive them of their natural Liberty and consequently of their Happiness, that he laid that unnatural Command upon them, and to keep them in a slavish Dependance upon himself.

For said they, God doth know that as soon as ever you give yourselves up to believe and obey the Words that we dictate to you, that all Restraint will be removed and taken off from you, and that your bodily Desires will be opened or enlarged, and ye will of yourselves, and without their Instruction, know what is Good and Evil, and be like them in Knowledge and Freedom, from all Restraint.

Ver. 6. *And when the Woman saw that the Tree was*

And when the Woman saw, by what her bodily Desires had suggested and said

TEXT.

PARAPHRASE.

was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise; she took of the Fruit thereof, and did eat; and gave also to her Husband with her, and he did eat.

said to her, that to believe and obey their Dictates, was necessary for the sensual Gratification of the fleshly Desire, which manifests itself partly in Voluptuousness, or in licentious and intemperate Gluttony, and was therefore said to be good for Food. And also necessary and proper for the Gratification of her worldly Desires, represented by the Lust of the Eye. And also for the Gratification of her Pride and vain Ambition, which manifests itself in a Desire of being deemed wiser than all others; and therefore worthy of being invested with superior Power and Authority over them, she gave herself up to be entirely guided and governed by her bodily Desires, and looking upon herself now to be wiser than her Husband, and that the supreme Authority was vested

TEXT.

PARAPHRASE.

vested in her ; she prevailed with him to do as she had done, and he also gave himself up to believe and obey the Dictates of his bodily Desires, which then became insatiable and insatuating and enraging predominant Lusts, instigating them to all Manner of Evil and Wickedness for their sensual Gratifications.

Ver. 7. *And the Eyes of them both were opened, and they knew that they were naked: And they sewed Fig-leaves together, and made themselves Aprons.*

And the bodily Desires (represented by their Eyes) of them both were enlarged into licentious and insatiable and uncontrollable Lusts (represented by their Eyes being opened) and they experimentally found, and so are said to know that they were become spiritually weak, (represented by bodily Nakedness) when they had divested themselves of their spiritual Armour of Faith, in which their spiritual strength and Freedom lay. And that

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they

TEXT.

PARAPHRASE.

they were now in a State in which they were neither able to subdue nor satisfy those spiritual Enemies, those unsatiable and now predominant and ungovernable bodily Lusts, which they had raised up in and against themselves, and which they had chosen to submit to, and believe and obey. And in order to excuse themselves to God, who had sufficiently armed them against the most powerful Attacks, and most artful Wiles and Snares of their most powerful and subtile spiritual Enemies ; they tacked together such Shifts and Excuses as then happened to occur to them, and with these they girded themselves, and put their Trust and Confidence in them, in the Belief that they could impose upon the all-seeing God,

TEXT.

PARAPHRASE.

Ver. 8. *And they heard the Voice of the Lord God walking in the Garden in the Cool of the Day: And Adam and his Wife hid themselves from the Presence of the Lord God, amongst the Trees of the Garden.*

God, who sees the most hidden Secrets of the Heart.

And they thought of or recollected or considered the Voice or Words which the Lord had spoken to them, which then moved or stirred in their Spirits, which were in the earthly Garden of their Bodies, to become an enlightening Spirit to them, to reclaim them and move them to Repentance. But they were so far from hearkening to it and obeying it, that they sheltered and hid themselves under the Covert of the bodily Desires, from the Presence or Word of the Lord God, that they might choke and stifle it, by the Thoughts of Means to gratify their sensual bodily Lusts, which they had suffered to usurp the Dominion over their Spirits.

Let us here make a little Stop, and consider that in the eight foregoing Verses spiritually understood, *Moses* hath informed us, that the bodily Desires of Mankind are very deceitful, and are not to be believed in any thing that they happen to suggest or say at any time to us. And as an evident Proof of this Truth, he hath shewn the first Woman and the Mother of all Mankind was deceived, even in her State of Innocence, by hearkening to the Dictates of her bodily Desires, which God in perfect Wisdom and Goodness had commanded her not to hearken to, believe or obey: And hath also given us an Account of the Steps gradually taken, by which she came to be deceived and made wicked and miserable by them.

And what *Moses* saith in this Part of his Account, implies, that she had had some Conference with her bodily Desires, previous to what is here related; and that in that preceeding Conversation she had told them, that God had forbidden her and her Husband upon Pain of Death, or of sure Misery both temporal and everlasting, to believe any thing which they at any time might happen to suggest or say, to her or her Husband.

And that in this last and fatal Conversation which she held with her bodily Desires, by which she was deceived, that they said to her, and hath God also said to you, that ye shall not believe either the Reports of your bodily Senses,

Senses, or the Dictates of your bodily Desires, upon Pain of Death, or of being both temporally and everlastingly miserable. And that the Woman having answered that God had only restrained them from believing the Dictates of their bodily Desires, because they would probably die, or become both temporally and everlastingly miserable if they should happen to believe them. And the bodily Desires having observed her to waver in her Faith, and consequently to become more inclined to yield to their Temptations, by her saying, that what God had said would most surely happen to them, if they believed their bodily Desires, would only probably happen to them if they did so; they became confident and audacious, and gave God the Lye, and said they would not surely die if they believed their Words: And went on with their Lyes, and represented God as a most envious and malevolent Being, who gave them that self-denying and unnatural Commandment, for no other Reason but to keep them in Ignorance, and in a slavish Dependance upon himself, and deprived of their natural Liberty, and of the Enjoyment of natural and sensual Happiness, for that he very well knew, that whenever they would give themselves to believe their bodily Desires, those Desires would be enlarged, and become unbounded and uncontroulable Lusts, and that they would be at Liberty to indulge them,

and they would be as free and unrestrained as himself, and as wise, knowing both Good and Evil, as well as he? (and on Account of these Lyes it is said, that the Devil (*i. e.*) diabolical bodily Lust, was a Lyar from the Beginning, and the Father of Lyes) and the Woman being deceived by all these Falshoods which her bodily Desires had told her, gave herself up to believe and obey them, and to be wholly directed and governed by them, and prevailed upon her Husband to do as she had done, by which Means Sin, Evil or Wickedness first entered into the World. For then their bodily Desires were enlarged from all spiritual Restraint, and became insatiable and predominant Lusts, disposing and instigating them to all Manner of Evil for their sensual Gratification. And their Spirits being then naked by their being thus divested and stript of their spiritual Armour, in which their spiritual Strength and Freedom lay, became weak and unable either to subdue or satisfy those spiritual Enemies, their insatiable and insatuating, and enraging bodily Lusts, which they had indulged and raised up in and against themselves, and which they had chose rather to submit and become Slaves to, than to resist and contend against them. And in order to make an Excuse to God for their Nakedness or spiritual Weakness, they devised and tacked together such Excuses as happened then to occur to them: The Man was to throw the Blame upon the Woman whom God gave to be

be with him ; and the Woman to throw it upon the bodily Desires which God had given her. So the whole Blame of their Fall was by these sham Excuses to be shuffled off from themselves and laid and fixed upon God. And thus they thought to excuse themselves, and impose on him who is omnipresent and omniscient, that they might go on in the Way of Wickedness and spiritual Misery both temporal and everlasting, which they had chosen to walk in, and for the Sake of short-lived bodily sensual Pleasure. And being thus infatuated by those Lusts which would everlastingly destroy them, when they recollected and considered the purifying Voice or Word which God had given them, and which they found stirring in their Spirits like an awakening and an illuminating Spirit, calling and moving them to Repentance ; they were so far from hearkening to it, that they chose to run from the bright Presence of God, to remove it from their Thoughts, by the Thoughts of their sensual bodily Desires, which were now become exorbitant and over-ruling Lusts, and of Ways and Means to gratify and indulge them to their everlasting Perdition.

Now when we consider this Account thus spiritually understood, which God instructed and directed his Servant *Moses* to commit to Writing, and to deliver to the World for the Benefit of Mankind in all after Ages, and in such a Manner as that it might make a strong

and lasting Impression upon their Minds, by representing that the spiritual Things and Actions mentioned in it, by sensible and symbolical Representations : And when we likewise consider what every considerate Person must acknowledge, to be a self-evident and undeniable Truth, (*viz.*) that all the Evil and Wickedness which Men commit in this World, and all the spiritual Misery which they suffer both in this and in the next, proceed from their hearkening to and believing and obeying the Dictates of their bodily Desires, suffered to become irregular and predominating Lusts. We must necessarily and clearly perceive the most perfect Wisdom and Goodness of God, most brightly manifested in his having instructed and directed his Servant *Moses* to commit this Account to Writing for the Benefit of Mankind in all after Ages of the World, whereby the Deceitfulness of all the bodily Desires, and the insatiating and enraging and everlastingly destructive Power of all the bodily Lusts are so clearly and memorably set forth : And that Mankind could not have more powerful Motives or Reasons given them for persevering in the doing all those Things, which are self-sufficient, and indispensably necessary to be done by them, in order to their Sanctification and Salvation, and true Happiness both temporal and everlasting, (*i. e.*) for moving them most powerfully
fully

fully to mortify and purify their Spirits from all bodily Lusts; than are here set forth in this Account, both of the Fall and Restoration of our first Parents, of all Mankind here set forth by *Moses* thus spiritually understood and believed. Therefore, we ought to conclude from the perfect Wisdom and Goodness of God, and the only Means of true and spiritual Sanctification and Salvation, and eternal Life, so clearly manifested and set forth in this Account, spiritually understood, that it ought not to be understood in the literal but in a spiritual Sense; and if it can be (as it will be by and by) shewn, from scriptural Authority supported, by the demonstrative and therefore unquestionable perfect Wisdom and Goodness of God and the Reason of Things, that the Words in this Account are figurative, and are therefore spiritually to be understood, it will necessarily follow that they must be understood in the spiritual Sense, which I from scriptural Authority have affixed to them. But I proceed with the Account.

TEXT.

PARAPHRASE.

Ver. 9. *And the Lord God called unto Adam, and said unto them, where (or how) art thou?*

And the Lord God called to the Man and enquired of him concerning his spiritual State, although he perfectly knew it, to see what Account he would give of himself,

TEXT.

PARAPHRASE.

himself, that Mankind might thereby see what a State of spiritual Weakness and Misery they will necessarily fall into, when they divest themselves of their spiritual Armour, by departing from the Belief of that spiritual Faith, and from their Obedience to that purifying spiritual Law, which he gave to our first Parents, for the Benefit of all Mankind in all Ages and Places of the World.

Ver. 10. *And he said, I heard thy Voice in the Garden : And I was afraid, because I was naked ; and I hid myself.*

And the Man answered and said, I heard and considered the Word and Commandment which stirred in my Spirit, and I thereupon became afraid of thy Presence, because I found myself spiritually naked or weak, by having cast away the spiritual Armour which thou gavest me, to enable me to defend myself against all my spiritual Enemies, and on Account
of

TEXT.

PARAPHRASE.

of this my spiritual Nakedness or Weakness, I endeavoured to hide myself from thy Word or Presence.

[By this Answer of the Man we may perceive, that when Men turn away from the Belief of the divinely revealed Word of God, and consequently from Obedience to his perfectly purifying spiritual Law, by which he hath shewn himself to be a most affectionate Father, that they then become not only every Way spiritually weak, but look upon God as a most arbitrary and terrible Being, to be dreaded on Account of his Power, and Punishments and Anger, and so fear him with servile or slavish Fear, which is the Foundation upon which all the Superstition or false Religion, *Δεισιδαιμονία*, that ever was in the World hath been built.

PARAPHRASE.

built. Whereas, the sincere and true Love of God for his Goodness, is the true Foundation of all true Religion, and they who live in the sincere and true Belief of it, in perfect Obedience to it, have no other Fears of God than filial Fear, which manifests itself in pure sincere and true filial Love for God, and casteth out all servile or slavish, or superstitious Fear, all dread of him and of Power and Punishments; all fear but that of grieving and offending so gracious and affectionate a Father, who is grieved and offended, and angry with Mankind on no other Account but for their doing, and impenitently persevering in doing those Things, which are self-evidently destructive of their spiritual Sanctification and Salvation, and
true

TEXT. PARAPHRASE.

true and spiritual Happiness, both temporal and everlasting.]

I hope my Readers will pardon this Note, which I have here by the by inserted, in the spiritual exposition of this Text, to shew that when *Adam* fell from the true Faith concerning God and from his Obedience to his Law, he fell from his filial Fear of him, into a servile and superstitious Fear and Dread of his Power, which never moves to sincere and true, and beneficial Repentance. And that Mankind might see that this hath been the Case of all Mankind who have fallen from the true Faith since the Beginning of the World, and will be the Case of all those who will fall from their Faith and Obedience, to the End of it.

TEXT. PARAPHRASE.

<p>Ver. 11. <i>And he (i. e. God) said, who told thee that thou wast naked? hast thou eaten of the Tree, whereof I com-</i></p>	<p>And God asked <i>Adam</i>, who it was that told him that he was spiritually naked or weak; and unable to defend thyself against the Wiles, Snares and Assaults of his spiritual Enemies,</p>
<p>com-</p>	<p>for</p>

TEXT.

PARAPHRASE.

*commanded thee,
that thou shouldst
not eat?*

for thy Spirit was invisible, and no one could see thy spiritual Nakedness or Weakness, unless thou hast discovered it to them, neither couldst thou have known thy own spiritual Weakness, unless thou hast believed and obeyed the Dictates of thy own bodily Desires, or hast hearkened and believed and obeyed, the Voice of a Person that hath first given herself up to believe the Dictates of her bodily Desires. Hast thou therefore believed either the Dictates of the Devil, or of one that hath given herself up to be an Angel or Agent of the Devil, which I commanded thee upon Pain of Death, or of being both temporal and everlasting, not to believe.

Ver. 12. *And
the Man said, the
Woman whom
thou gavest to be
with*

I have before observed that when the Man and the Woman had violated the Law which God had given them,

TEXT.

PARAPHRASE.

*with me, she
gave me of the
Tree, and I did
eat.*

them, and thereupon found themselves spiritually naked or weak, although they were perhaps ashamed, and terribly afraid of God's being angry with them for their Disobedience, by which they were brought into a State of spiritual Nakedness, yet being intoxicated and infatuated by their Attachment to the sensual Gratification of their bodily Lusts, they were so far from being penitent, that they only cast about for Pleas to excuse their Disobedience, and having packed together such as then occurred to them, by which they imagined they could throw the Blame upon God, and so shift it off from themselves, they girded and strengthened themselves therewith, and stood excused in their own Consciences.

And accordingly the Man told God, that the Woman

TEXT.

PARAPHRASE.

Ver. 13. *And the Lord God said to the Woman, what is this that thou hast done? And the Woman said, the Serpent beguiled me, and I did eat.*

Woman that he had given to be with him and to be an Help meet for him, and who he therefore thought he could confide in, told him from her own Experience of what great Benefit and Advantage it would be to him, to believe and obey the Dictates of his bodily Desires, and by that Means she prevailed on him, and he believed her and them.

As they had beforehand agreed upon the Pleas they intended to make Use of, when called to an Account, she had her Excuse ready, and when God interrogated her concerning the great Evil she had done, she readily answered, that those very bodily Desires which he had planted in her, or caused to grow up in her, had deceived her, by the fair and seeming friendly Words which they spoke to her, and she believed them.

Thus

TEXT.

PARAPHRASE.

Thus they both charged God, as if he was the original Author and Cause of their Disobedience, altho' he had most strictly charged them upon Pain of Death not to hearken to, nor believe nor obey the Dictates of their bodily Desires.

[We may here by the by observe, that all those of *Adam's* Posterity who believe an absolute and unconditional and partial, and therefore arbitrary and divine Predestination, imitate their first Parents in their Impiety and Wickedness, and excuse themselves by making God the Author and Cause of all the Wickedness they commit, and by that Belief they go on with Confidence in the broad Way that leads to everlasting Misery; as will be clearly shewn under the Article or Word Predestination,

TEXT.

PARAPHRASE.

nation, where the true scriptural Sense and Meaning of that Word will be most clearly set forth, together with the Impiety and wicked and destructive Tendency of that Doctrine, as it hath been taught by the many false and corrupt, and schismatical Churches which have appeared in the World; and also the Falseness of all those scriptural Arguments by which they have laboured to support and defend it.]

Ver. 14. *And the Lord God said unto the Serpent, because thou hast done this, thou art cursed above all Cattle, and above every Beast of the Field, upon thy Belly shalt thou go, and Dust shalt thou eat all the*

And the Lord God in the Presence of our Parents (then fallen from their Faith and their Obedience, by their having hearkened to and believed and obeyed the Dictates of their bodily Desires) cursed or ipoke Evil of their bodily Desires, and represented them as Deceivers, Destroyers of the Spirits of those who would hearken to believe and

TEXT.

PARAPHRASE.

*the Days of thy
Life.*

and obey them, and therefore more deceitful and destructive than any of those Animals tame or wild, by which he had sensibly represented them to them; and therefore they were for the Time to come, to look upon them as most treacherous and deadly Enemies to their Spirits, and were by no Means to indulge or gratify them, but keep them under like rebellious Slaves, which in the scriptural Language is expressed, by making their conquered Enemies bow down their Backs, or go upon their Bellies, and lick or feed upon the Dust.

The Substance of the spiritual Sense and Meaning of this Part of *Moses's* Account, set forth in the six foregoing Verses, amounts to this: That God having called to *Adam* after his Fall, and enquired about his spiritual State, that Mankind might perceive by his Behaviour, the Shifts that Persons betake

themselves to, when they fall from the true Faith, and from their Obedience to the purifying spiritual Law of God. That the Man ashamed and afraid on account of his spiritual Nakedness or Weakness, contracted by his Fall from his Faith, to appear in the Presence of God, who had sufficiently strengthened and armed him, so as to be able to withstand all the Wiles and Assaults of his most subtle and powerful spiritual Enemies, did not answer to God directly, but told him, that he called to Mind his Word or Commandment, and that he was afraid to appear before him, because he found him spiritually weak, and therefore hid himself from his Presence. And that, when God asked him, whether he had hearkened to; believed, and obeyed the Dictates of his bodily Desires, which he had commanded him upon Pain of Death, or Misery, both temporal and everlasting, not to hearken to, that he here again prevaricated, and avoided giving a direct Answer to God, and having first told God, that he was the Author and Cause of his Disobedience, by giving a Woman to be with him, who had deceived him; he told him, that by her Persuasion, he had hearkened to and believed, and obeyed the Dictates of his bodily Desires. And that, when the Woman was asked how she came so to deceive her Husband, she also threw the Blame of what she had done (if it was blameable) upon God, and said, that those Desires,

Desires, which he had caused to grow up in the earthly Garden of her Body, had deceived her, and prevailed with her to believe their Dictates. And that God, although he had sufficiently instructed and warned our first Parents before, not to hearken to the Dictates of their bodily Desires, by having let them know, that Death or Misery, both temporal and everlasting, would be a necessary and inevitable Consequence that would attend their believing and obeying them; yet, that they might become more cautious and watchful over them for the Time to come than they had been before, he was hereupon most graciously pleased to speak Evil of them, and to declare them to be most treacherous and deadly Enemies to their Spirits, and that therefore they ought not to indulge or gratify them, but keep them subdued and mortified, and used like deceitful and rebellious Slaves, that they might not be suffered again to become insatiable and predominating Lusts, exercising Dominion over their enslaved Spirits, and moving them first to Impiety and all Kinds of Wickedness for their sensual Gratification, and then leading them infatuated and blinded into Misery, both temporal and everlasting.

This is the spiritual Import of this Part of *Moses's* Account set forth in the six foregoing Verses, by which we may clearly perceive the perfect Wisdom and Goodness and fatherly Love of God to Mankind, manifested

in his instructing and directing his faithful Servant *Moses* to commit it to Writing for the Benefit of all Mankind in all after Ages: For by this, we see how Persons, who depart from the true Belief of God, and from Obedience to his purifying spiritual Law, fall also from their filial Fear and Love of him, and do not look upon him as a most affectionate Father, nor on themselves as his Children; but look on him as a malevolent and severe Master, and on themselves as his Slaves, and who, to avoid his just Correction, prevaricate with him, and go on in their spiritual Disobedience and Hatred of him, and are so infatuated by their Attachment to their Lusts, that they do not perceive that they are running blind-folded and headlong to everlasting Misery. And by this, we likewise perceive, that he hath here inculcated every Thing necessary to be known and sincerely believed by Mankind, to rescue and deliver those who have fallen from the Captivity and Tyranny of their bodily Lusts, and consequently from Impiety and Wickedness, and Misery, both temporal and everlasting. And as nothing could be more beneficial for Mankind to know, nor more hurtful for them to be ignorant of, than the Things that are most clearly set forth in this Part of *Moses's* Account of the Fall of our first Parents, if spiritually understood; therefore for the Reasons before given, it ought not to be taken in
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the literal, but in the spiritual Sense of the Words, which I from scriptural Authority, supported by the unquestionable perfect Wisdom and fatherly Goodness of God, and the Reason of Things have affixed to them. I therefore go on with *Moses's Account.*

TEXT.

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Ver. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed, and it shall bruise thy Head, and thou shalt bruise his Heel.*

And the Lord moreover said to the bodily Desires, sensibly represented by the Serpent, in the Presence of the Man and the Woman, I will put Enmity between thee and the Woman, (which is here taken not only for the particular Woman, called *Eve*, but also for the true Church of God in all after Ages, which purely and truly teaches the one and only true sanctifying and saving Faith and Law, which comprehends all the true sanctifying and saving Religion that ever was or will, or can be in the World,) and between thy Seed, [(i. e.) between all Mankind that will be carnally and earthly mind-

TEXT.

PARAPHRASE.

ed, and that will live according to the Dictates of their bodily Lusts, and between the carnal Doctrines and Precepts which such Persons will believe and teach.] And her Seed, [(i. e.) *Jesus Christ*, the Son of God, who was to be born of a Virgin overshadowed by the Power or Word of God, primarily; and secondarily, all the spiritual and heavenly minded, who will live in the sincere and true Belief of the divinely revealed, and perfectly purifying spiritual Faith, and in a perfect Obedience to the divinely revealed, and only perfectly purifying spiritual Law; or thirdly, the spiritual Doctrines and Precepts which such spiritual-minded Persons will believe and teach in all after Ages of the World; (for in all these Senses the Word Seed is taken

TEXT. PARAPHRASE.

taken in the holy Scriptures.)] And the Seed of the Woman, taken in all these Senses of the Word, shall bruise thy Head, [(i. e.) confute and shew the Falshood, and wicked and destructive Tendency of all thy Principles, thy deceitful and wicked Doctrines and Precepts, by which thou deceivest Mankind, and in which all thy Strength lies, and which I therefore call thy Head.] And thou wilt bruise his Heel, [(i. e.) thou wilt by thy wicked Doctrines and Precepts, which thou wilt suggest to all those who will believe and obey them, for the sensual Gratification of their Lusts, powerfully move them to bruise and mortify the Body of the Seed of the Woman, so called because born of a Virgin without carnal Knowledge of a Man, and therefore the Son of

of

TEXT.

PARAPHRASE.

of God, by whom thou wilt be utterly destroyed, and his Body I represent and call by the Name of his Heel, because it is the Body that by its Desires it supplants, and lies in watch to deceive and cause the Spirit of Man to stumble and fall, and because it was the natural Body of *Christ* which tempted him with a Desire to make him fall from his Faith, and from his Obedience to his Father.

By this Part of *Moses's* Account we may perceive, that a spiritual War was here proclaimed in the Presence of our first Parents, between the Spirits of all Mankind, and their bodily Desires and Lusts, in which they are all indispensably obliged to engage or carry on during the Course of their Lives, in order to their Attainment of Sanctification and Salvation, and the Crown of eternal Life, which can be obtained by none but those who persevere in this spiritual Warfare, as the Captain
of

of their Salvation, *Jesus Christ* our Lord, to the End of their Lives.

And by this Part of *Moses's* Account we may likewise most clearly perceive, how our first Parents and consequently all Mankind were rescued and delivered from spiritual Misery both temporal and everlasting, and restored to the Path of Truth and Purity and perfect Righteousness and Salvation, and of true and spiritual Happiness both temporal and everlasting: and how the one and only true sanctifying and saving Religion, (*i. e.*) the one and only true and divinely revealed sanctifying and saving, and reconciling spiritual Faith; and the divinely revealed, and self-evidently perfect, and only perfect and perfectly purifying spiritual Law,) was restored to the World, by the Revelation of the sending, coming and Death of *Jesus Christ* the only begotten Son of God; and consequently, how all Mankind who have been saved from the Beginning of the World, have been truly said in the holy Scriptures, to have been saved by *Jesus Christ* and by Faith in his Name.

We have already seen by the foregoing Parts of this Account, how our first Parents fell, by their hearkening to, believing and obeying the Dictates of their bodily Desires, which thereupon became insatiable and overruling bodily Lusts; by which their spiritual Affections were taken off from God; and attached altogether to, and fixt upon worldly
and

and sensibly perceptible Things, for their sensual Gratification.

And that the Fall of our first Parents, was first from their first Faith, or true Belief concerning God, whom they first believed to be a most indulging and affectionate Father: But when they hearkened to, and believed the Dictates of their deceitful and deceiving bodily Desires, they believed him to be a most envious and malevolent and cruel Being. And by this false Faith and Belief concerning him, they were brought to fall from their first Love, the Love of him, and to dread, and consequently to hate him. And falling from the true Faith and Love of him, they fell from their Obedience to his most perfect and perfectly purifying spiritual Law, and became altogether obedient to the Law of their Nature, (*i.e.*) to the Dictates of their respective predominant bodily Lusts; and gave themselves wholly up to their sensual Gratification. And by these Means the one and only true sanctifying and saving, and truly happy-making Religion, became effaced and obliterated out of their Minds, and would never have been known to any of their Posterity, whom they would have trained up in the natural Religion which they themselves had imbibed, for the Gratification of their Lusts, to which their Posterity would have been prone, or strongly inclined, by the Corruption of their Nature derived from their Parents, if God, who predestinated and
created

created them all for true and spiritual Happiness both temporal and everlasting, had not been graciously pleased to interpose for their Redemption and Deliverance from spiritual Misery, that they might prepare and qualify themselves for the Enjoyment, and consequently, for the sure Attainment of that true and spiritual Happiness both temporal and everlasting, for which he designed and created them. And the Means which he in most perfect Wisdom and Goodness chose for their Redemption and Salvation of all Mankind, was the Revelation of the sending, coming and Death of his only begotten Son *Jesus Christ* to our first Parents.

As the Consideration of the great Goodness of God manifested to our first Parents by his first purifying Covenant, revealed to them before their Fall, did not restrain them from falling from their Faith, and from their Love of him, and from their Obedience to his most perfect and purifying Law, it would have been insufficient for reclaiming them when they had fallen, and become infatuated with sensual Delights, to which they were then become more strongly inclined than they were in their State of Innocence, and when Lust had not entered and taken Possession of their Nature. Therefore, something more was necessary to be done for them, than had been done, to reclaim and bring them back to the Belief of the most perfect and fatherly Wisdom

dom and Goodness, and Love of God to Mankind, and to their first Love, the Love of him, and from their obeying the Law of their Nature, (*i. e.*) the Dictates of their predominant bodily Lusts, to obey the most and only perfect and perfectly purifying spiritual Law, which indispensably obliges all Mankind to mortify and purify their Spirits from all bodily Lusts, which God had been most graciously pleased to reveal to them in his first purifying Covenant, that they might thereby be enabled to preserve themselves from spiritual Misery both temporal and everlasting, and prepare and qualify themselves for the Enjoyment and sure Attainment of that true and spiritual Happiness both temporal and everlasting, for which he designed and created them, and from which they had fallen.

And the powerful Motives and Reasons which he set before them, in order to bring them back to their first Faith, the Belief of his most perfect and fatherly Goodness and Love to all Mankind, and to their first Love, the Love of him, and from their Obedience to the Law of their Nature, that they might become perfectly obedient to his divinely revealed most perfect and perfectly purifying spiritual Law, he set forth in his most sure Word of Promise and Prophecy concerning this sending and the coming and Death of his only begotten Son *Jesus Christ*, which he most clearly revealed to them, in his second

new

new or last purifying Gospel Covenant, immediately after their Fall. And whoever will duly weigh and consider the Things therein set forth, will clearly perceive, that there could not possibly have been given to either our first Parents or to their Posterity, a stronger or more evident Proof, of the most perfect and fatherly Goodness and Love of God to Mankind, and consequently a more powerful Motive or Reason for moving them to love him with all their Heart, with all their Mind, with all their Soul, and with all Strength; nor a more strong, clear and evident Proof, and consequently a more powerful Motive and Reason for moving to mortify and purify themselves from all their bodily Lusts, which are the two Things which are self-sufficient, and indispensably necessary to be done by all Mankind, in order to their true and spiritual Sanctification and Salvation, and true Happiness, both natural and spiritual, and temporal and everlasting, than the Things which are most clearly set forth in this second, new, or last most perfectly purifying Gospel Covenant, which came by the Revelation of of the sending, coming and Death of *Jesus Christ* the only begotten Son of God.

When we duly weigh and consider, that inevitable and everlasting Ruin and Misery of all Mankind would have been the necessary Consequence of the Fall of our first Parents, had they not been redeemed from
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that State of spiritual Darkneſs, and Luſt and Wickedneſs into which they had fallen ; and that *Chriſt*, by whose coming and Death only they could be redeemed, was the only begotten and well beloved Son of God : And that God when he revealed and made known his moſt gracious and moſt ſure Word of Promise, to ſend him upon that glorious Errand, to redeem all Mankind from ſpiritual Darkneſs, and from the Captivity, Tyranny and Slavery of thoſe cruel Maſters their bodily Luſts. which they had choſen to ſerve for the Wages of Death, and from all Kind and Degrees of Wickedneſs and ſpiritual Miſery both temporal and everlaſting, moſt clearly and perfectly foreſaw and foreknew, that the Perſons to whom he would be ſent, would combine and conſpire together againſt him, and perſecute him from his Birth, through the whole Courſe of his Life, and in the End put him to a lingering and painful, and ignominious Death. I ſay, when we duly weigh and conſider all theſe Circumſtances of the Caſe of Man's Redemption, we muſt by the Power of Truth, be forced to acknowledge that it cannot enter into the Heart of Man to conceive, that there could have been a ſtronger or more evident Proof of Love given, than God here gave of his Love to all Mankind, nor a more powerful Motive and Reason given to our firſt Parents in their fallen State, and to their Poſterity in all after Ages, for moving them

to

to return to the Belief of that perfect and fatherly Goodness and Love of God to all Mankind, to love him with all their Hearts, from which they had fallen, than that which he hath given them in this his new or last Gospel Covenant, by his most sure Word of Promise, concerning his sending and the Coming, and Death of his only begotten and well-beloved Son, *Jesus Christ*, for the Redemption and Salvation of all Mankind from Lust, Wickedness, and Misery, and for restoring them to the Path of Truth and perfect Purity, and Righteousness, and true and spiritual Happiness, both temporal and everlasting. The bringing Mankind back to the true Faith concerning God, that they might love him with all their Hearts, being the first great and necessary Step that was to be taken, for the Redemption of Mankind from the Misery into which, and for their Restoration to that true and spiritual Happiness, both temporal and everlasting, from which they had fallen.

The next, and only other Step that was necessary to be taken, for perfecting the Work of Man's Redemption from everlasting Misery, and of his Restoration to the State of true and spiritual Happiness, both temporal and everlasting, for which God designed and created all Mankind, was to reclaim our first Parents, and consequently, all Mankind from obeying the Dictates of their bodily Lusts,

that they might return and persevere in perfect Obedience to the most perfect, and only perfect, and perfectly purifying and divinely revealed spiritual Law. And whoever will consider, that God, by his most sure Word of Prophecy concerning the Death of his only begotten Son, let our first Parents and all Mankind know, that when he, according to his most sure Word of Promise, would send his only begotten and well-beloved Son into the World, and for no other Reason, but to rescue and deliver all Mankind from spiritual Darknes into which they had fallen, and from the Captivity, Tyranny, and Slavery of their bodily Lusts, and consequently, from all Kinds and Degrees of Wickedness, and spiritual Misery, both temporal and everlasting; with all those manifold particular Marks and distinguishing Characteristics mentioned by the holy Prophets, by which he might be perfectly distinguished and known to be the promised *Messiah*, and their long expected, and most earnestly desired and wished for Saviour and Redeemer; yet Mankind, given up to hearken to, believe, and obey the Dictates of their bodily Lusts, in order to their sensual Gratification, would be so far spiritually blinded, infatuated, and enraged by them, as to be most powerfully instigated by them, to conspire against him, and persecute and put him, the only begotten and well-beloved Son of God, and Saviour of the World, to Death :
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Whoever, I say, will take all these Circumstances into his Consideration, will most clearly perceive, that there could not be a more strong and evident Proof given either to our first Parents, or to Mankind in any after Age of the World, of the insatuating and enraging, and destructive Power of unmortified bodily Lusts, and consequently, a more powerful Motion or Reason, for moving them to war against, resist, subdue, and mortify them, and purify their Spirits from them, than hath been here given by God, by his most sure Word of Prophecy concerning the Death of his only begotten Son, set forth also in this his second, new or last purifying spiritual and everlasting Covenant.

And as all Things necessary to be believed and done by Mankind, in order to their Sanctification and Salvation, and true and spiritual Happiness, both temporal and everlasting, are most clearly set forth in this Covenant, therefore we may clearly perceive, that all the true sanctifying and saving Religion that ever was, or will, or can be in the World is not concisely, but fully and most clearly comprehended in it; and how all Mankind have been, and must be saved by *Jesus Christ*, and by Faith in his Name, (*i. e.*) by the sincere and true Belief of, and Obedience to the Word or Covenant which God hath here revealed concerning his sending, and the Coming and Death of *Jesus*,

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which

which I in the first Volume of my Apology for the one and only true sanctifying and saving, and Christian Religion, have most clearly and undeniably shewn to be the Name of *Jesus Christ*, so often mentioned in the New Testament, by which it is most truly said, that all Mankind must be sanctified and saved; and which I have there likewise shewn to be a Name of *Christ*, which was not only knowable, but known to all Mankind in all Ages and Places of the World, since the Time of the Revelation of this most holy and purifying spiritual Covenant; and where I have likewise shewn the Falseness of the most impious and wicked-making Doctrine, which hath been too long, and too generally taught in almost all Churches, both true and false, which go under the general Christian Denomination, (*viz.*) that *Christ* was sent, and came into the World, to die a vicarious Death for, or instead of all Mankind, to make Satisfaction to God, his Father, who would have been otherwise unappeasable and irreconcilable on Account of the Indignity and Dishonour done to him by our first Parents, by their having violated an arbitrary Law, which the Teachers of this Doctrine imagine and suppose, God gave to our first Parents, to make Trial of their Obedience; and also the Falseness of that no less impious and wicked-making Doctrine of *Christ's* continual Meditation and Intercession with his

his Father, to be reconciled to penitent Sinners, on Account of the Merits of his Sufferings, and continual Mediation and Intercession for them. By *Christ's* coming according to God his Father's most gracious Promise to send him, and by his Death according to his most sure Word of Prophecy concerning him, Mankind had the most powerful Motives and Reasons that could possibly be given to them, for moving them to love God with all their Hearts, and to war against, resist, subdue, and mortify, and purify their Spirits from all bodily Lusts; and whoever will do these two Things, will necessarily and by the Reason of Things, be sanctified and saved, and truly and spiritually happy, both temporally and everlastingly (as I have demonstratively shewn them in the second Part of the first Volume of my *Apology*) although *Christ* did not die a vicarious Death for, or instead of Mankind. And whoever will not do both these Things, (which every Man is enabled to do by the Aid of the Grace which God hath abundantly afforded to all Mankind) must necessarily and by the Reason of Things, be impure and impious, and wicked, and truly and spiritually miserable, both temporally and everlastingly, upon the Supposition that *Christ* died a vicarious Death for all Mankind, and that he continually mediates and intercedes with his Father, to be reconciled to them, and to pardon their Iniquities; so that

although there was a Necessity of *Christ's* coming and suffering Death according to God his Father's most sure Word of Promise and Prophecy concerning him, that Mankind might thereby be fully convinced of the great and fatherly Love of God to, and of the indispensable Necessity of preserving their Spirits pure from all bodily Lusts, yet there was not any Necessity of *Christ's* dying a vicarious Death for Mankind, because Mankind could not possibly be benefited by his so dying for them; for, as I have before observed, if they love God with all their Hearts, and purify themselves from all their bodily Lusts: (And he hath given most powerful Reasons for so doing.) The doing of these two Things are self-sufficient for their Sanctification and Salvation, and eternal Life without *Christ's* dying a vicarious Death for them; and if they will not do both these Things, *Christ's* dying a vicarious Death for them, will be of no Benefit to them for the Attainment of Salvation and eternal Life.

Morcover God hath been graciously pleased to represent himself in the holy Scriptures, from the one End of them to the other, as a most gracious and merciful Father, who neither delighteth in, nor desireth the Death of any Sinner, but that he should turn from his Wickedness that he might live, and come to the Knowledge of his divinely revealed sanctifying and saving Truth, that he might be
saved;

saved; and all his Works and Dispensations to, and Dealings with Mankind, demonstratively prove the Truth of his Word recorded in the holy Scriptures; by which it plainly appears, that there never was any Necessity for any Mediator or Intercessor, to intercede with God to be reconciled to penitent Sinners, he being ready to receive and embrace the most profligate Prodigal upon his first Motion to return and be reconciled to him; so that the true scriptural Doctrine of *Christ's* Mediation and Intercession is not, that he intercedes with God to be reconciled to penitent Sinners, but that God, by him, and the Consideration of his sending and of his coming, and of his Death, continually mediates and intercedes with Sinners to become truly penitent, (*i. e.*) to mortify and purify themselves from all their bodily Lusts, and be reconciled to him, and love him with all their Hearts, &c. during their Continuance in this World, that they may be everlastingly happy in the endless Enjoyment of him, the adorable and amiable Object of all their present spiritual Desires in the next World. And on this Account it is said, *Gal. iii. 20, That the Mediator is not of one, but God is one; (i. e.)* the Mediator is not a Mediator of one of the *Elohim*, or one of the divine Persons in the ever blessed and undivided, and indivisible *Jekovah*, or divine Essence, but of the whole *Elohim*, or the

three Persons in that one indivisible Essence, who are altogether but one God; so that although every one of them may be with the greatest Propriety, called God, yet no one of them can be called God exclusive of the other two, they being altogether but one God, as I have most clearly and demonstratively shewn in the second Volume of my Apology for the one and only true, and Christian Religion. And 1 *Tim.* ii. 5, *The Man, Christ Jesus is said to be this one Mediator between God and Men.* And *Heb.* viii. 6, he is called *the Mediator of a better Covenant, which was established upon better Promises,* than that of *Moses*, the Promise of the heavenly Country, or eternal Life. And it is also said, 2 *Cor.* v. 19, *That God was in Christ,* (not reconciling himself to the World,) but reconciling the World to himself.

Having on this Occasion, which presented itself here, said thus much by the bye, for exploding those false and impious, and wicked and everlastingly miserable-making Doctrines concerning the Satisfaction, and continual Mediation or Intercession of *Christ* to God for Sinners, which hath been generally taught in *Christendom*, by which God is represented as a most arbitrary and unequitable, and implacable and merciless Being, and by which Mankind have been misled from believing and doing those Things which are indispensably necessary to be sincerely and truly believed

lieved and done by them, in order to their Attainment of Sanctification and Salvation, and eternal Life: (For whoever believes, that *Christ* died a vicarious Death for him, and that he mediates and intercedes with God to be reconciled to him, will be very regardless of believing and doing those Things, by which, and by which only, he can be reconciled to God; and will rely upon false and superficial, and carnal Repentance, and overlook that which is indispensably necessary to be performed, in order to his Sanctification, Salvation, and true and spiritual Happiness, both temporal and everlasting.) I proceed to the Consideration of some more of the Verses, in which this Account of Moses is set forth.

TEXT.

PARAPHRASE.

Ver. 16. *And unto the Woman he said, I will greatly multiply thy Sorrow, and thy Conception; in Sorrow shalt thou bring forth Children: And thy Desire shall be to thy Husband, and he shall rule over thee.*

When God had been graciously pleased to proclaim the War, that was to be commenced and carried on from that Time by our first Parents and all their Posterity, by the spiritual Arms and Armour with which he had furnished them, by the Revelation of his sending, and the Coming and Death of his only begotten Son, *Jesus Christ*, against

TEXT.

PARAPHRASE.

against all bodily Lusts, and against all their Doctrines and Precepts, and against all Teachers and Believers, and Obeyers of them, in order to their Redemption, and Restoration to the Way of Sanctification, Salvation, and eternal Life, from which they had departed. He then in fatherly Goodness and Compassion, told the Woman :

That her Care, Trouble, and Concern both for herself, and for the Children she should conceive and bring forth, would and must necessarily be greatly increased, in order to preserve both herself and them from the Captivity, Tyranny, and Slavery of all bodily Lusts, to which both she and they were now become much more strongly inclined than they would have been, had she not by her Fall from her Faith and Obedience,

TEXT.

PARAPHRASE.

Obedience, suffered Lust to enter and take Possession of her Nature, of which all her Posterity were Partakers. And therefore he told her, that as he multiplied her Children, so he would multiply her Care in educating them in the Belief of the true Faith, and in Obedience to the purifying spiritual Law. And that therefore, whenever she found, that she had conceived, and was pregnant, and whenever she brought forth a Child, she was to call to Mind the Care and Trouble, that she was here indispensably enjoined by God to undergo, in training them up in the Way of Salvation and eternal Life, whose Nature she had corrupted, and rendered prone to Wickedness, which leads to Misery, both temporal and everlasting; so that her Care, Trouble,

TEXT.

PARAPHRASE.

Trouble, and Concern would necessarily increase and multiply with the Increase of her Children; and her Care and Trouble for them would put her in Mind of the Necessity of continuing in the sincere and true Belief of that Faith, and in perfect Obedience to that Law, by which, and by which only, she herself could be saved. And hence it is said, 1 Tim. ii. 15, that, *The Woman who was first in the Transgression, would notwithstanding be saved on Account of her Child-bearing, if they continue in Faith and Charity, and Holiness, with Sobriety.* And as she had suffered her bodily Desires to deceive her, and get the Dominion over her, without having consulted her Husband, who would or might have restrained her from the Evil

TEXT.

PARAPHRASE.

Evil she committed, had he been made privy to her Intention. Therefore, for the future, God commanded, that her Desire or Love should be to her Husband, that she might obey him as her spiritual Instructor ; and it is on this Account, that *Christ* is called, *Hos. ii. 70, The Desire of all Nations* ; and said, he shall rule over thee, and thou shalt be obedient to him as thy spiritual Director according to God's Word and Law. And in Conformity to that, it is said, *1 Cor. xi. 10, For this Cause ought the Woman to have Power on her Head, because of the Angels, (i. e.) the Woman ought to have or receive her Power and Authority for every Thing she doth, at the Head, (i. e.) that is her Husband, who is her Head or spiritual Instructor,*

TEXT.

PARAPHRASE.

structor, because of her bodily Desires or Lusts which she will otherwise be moved to act by; which I have shewn to be called Angels, under the Article or Words Angel or Devil, in the second Volume of my Apology, for the true Christian Religion.

Here was a most instructive Lecture given by God for the Direction of all Wives and Mothers in their conjugal and parental Duties, in all Ages of the World, but considered and regarded by very few in this present Age.

Ver. 17. *And unto Adam he said, because thou hast hearkened unto the Voice of thy Wife, and hast eaten of the Tree, of which I commanded thee, saying, thou shalt not*

Because thou hast unwisely chosen rather to believe and obey the Words of thy Wife, than my purifying spiritual Commandment, which I in fatherly Goodness and Love to thee and all thy Posterity gave thee, to preserve thee and them in Purity, that thou mightest

TEXT.

PARAPHRASE.

*not eat of it :
Cursed is the
Ground for thy
Sake ; in Sorrow
shalt thou eat of
it all the Days
of thy Life.*

mightest have been spiritual-ly happy both temporally and everlastingly : And not given thyself up to believe and obey the Dictates of thy bodily Desires, which I commanded thee not to hearken to, therefore thy earthly Body is become accursed, and to be evil spoken of, on Account of what thou hast done, by which it hath been corrupted and defiled with Lusts, and therefore, it will be Matter of Trouble and Sorrow to thee, all the Days of thy Life, if thou believest any thing that its Desires or Lusts may at any time dictate to thee.

*Ver. 18. Thorns
also and Thistles
will it bring forth
to thee : And thou
shalt eat the
Herb of the
Field.*

Thy Body in this cursed State, into which thou by thy Misbelief and Disobedience has brought upon it, will now be abundantly productive of those false Doctrines and wicked Precepts, which proceed
from

TEXT.

PARAPHRASE.

from the Dictates of its Lusts, and which are represented by Thorns and Thistles, hurtful and barren Plants, which produce either no Fruit, or only that which is corrupt and evil, therefore thou shalt not believe or obey them, because thou wilt be made both temporally and everlastingly miserable by so doing, but thou shalt believe my revealed Word, represented by the Herb of the Field, because the Body and its Lusts are kept under, subdued and mortified by it, as the Glebe of a Field is broken by the Plough, in order to destroy the Weeds and hurtful Plants therein, and to render it fruitful of good and profitable and useful Grain.

Ver. 19. *In
the Sweat of thy
Face shalt thou
eat*

In continual Strife and Contention, between thy constituent Parts, (*viz.*)
thy

TEXT.

PARAPHRASE.

eat Bread, till thou return unto the Ground, for out of it wast thou taken : For Dust thou art, and unto Dust shalt thou return.

thy Spirit and thy Body kept in continual Motion by their opposite Desires, (as it is said, Gal. v. 17. The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other.) Wilt thou believe the Dictates of the one and the other ; till thy Body return unto the Ground, from whence it was taken, for thy Body is Dust, and to Dust shall it return.

Ver. 20. *And Adam called his Wife's Name Eve, because she was the Mother of all living.*

Her Name *Chavah* from חַוָּה, to live, by which we may perceive, that in the original Language of the holy Scriptures, Names were given to some Things at first on Account of some peculiar and distinguishing Property in them.

Ver. 21. *Unto Adam also, and to his Wife did the Lord God make Coats of Skins,*

I have in my Notes upon Chap. ii. Ver. 25. observed, that there are different Kinds of Nakedness mentioned in the holy Scriptures,

Q

TEXT.

PARAPHRASE

Skins, and cloathed them.

tures, and that Persons are said to be naked for Want of memorial ritual Ordinances, which are represented and called in the Language of the holy Scriptures, by and by the Names of outward Garments, as I shall hereafter shew in my explanatory Notes upon the original Words in this Chapter, and it was on this Account that our first Parents are said, ii, 25. to have been naked, and were not ashamed. And their Nature being now corrupted, and they being thereby become strongly inclined to Lust, and therefore more liable to be overtaken and become forgetful of the purifying Faith and Law, which is indispensably necessary to be had in continual Remembrance; therefore God, in perfect Wisdom and fatherly Goodness by which he

TEXT.

PARAPHRASE.

he had restored our first Parents to the Belief of the sanctifying and saving, and reconciling Faith and Law, which was their spiritual Armour, gave them outward Instruction and memorial Ordinances, to put and keep them continually in Mind of both, and of the indispensable Necessity of persevering in the sincere and true Belief of the one and in perfect Obedience to the other, in order to their Sanctification, Salvation and eternal Life.

And this divine Institution of the memorial ritual Ordinances is set forth in figurative Language, in this concise Account of *Moses*, which spiritually understood, amounts to this, that for *Adam* and for his Wife also, the Lord God provided outward instructive and memorial Ordinances, represented by outward

Q 2 Watch-

TEXT.

PARAPHRASE.

Watch-Coats, or Skin-Coats) which they were outwardly and publickly to use, and so cloath themselves with them, whenever a Priest, according to God's Appointment should be born, and of a proper Age publickly to administer them to them, that such Ordinances were then instituted by God, will evidently appear to every Person who will consider the Ordinance of Sacrifice, which was brought to be offered up by *Cain*, the first Priest of the Church of God, (the Priesthood being then vested by God, in the first-born Male of every Family, that happened to open the Womb; and the true and only End for which that and all other Ordinances were instituted. And we have no other Account of their original Institution, but that which *Moses* hath here

TEXT.

PARAPHRASE.

here given in this twenty-first Verse of this Chapter, which though concise, is very plain and clear, when spiritually understood.

If we now look back and consider, we will clearly perceive, that our most gracious God hath by the Mediation of his Servant *Moses*, informed us in these last seven foregoing Verses, of the spiritual War which he proclaimed, and enjoined all Mankind to engage in, and carry on to the End of their Lives, with the spiritual Arms and Armour with which he had re-armed them by his Revelation of the sending and coming, and Death of his only begotten Son, *Jesus Christ*, against all their irregular and unreasonable bodily Desires or Lusts, and all those who teach, believe, and obey their Dictates, whether Doctrines or Precepts; and of his having revived and restored to the World again the one and only true sanctifying and saving, and spiritually happy-making Religion, by his Revelation of the sending and coming, and Death of his only begotten Son, *Jesus Christ*, our Lord; by which Mankind had the most powerful Motives and Reasons given them that could possibly be given, for moving them to love

God with all their Hearts, &c. and to mortify and preserve their Spirits pure from all bodily Lusts, which are the great Ends at which all true Religion aims, as they are the two Things which are indispensably necessary to be done, and which, if truly and sincerely done, are self sufficient for the sure Attainment of true and spiritual Sanctification, Salvation, and true and spiritual Happiness, both temporal and everlasting : By which we may most clearly perceive the Falseness and wicked and destructive Tendency of all those particular and Sect-distinguishing Doctrines and Precepts, taught in all corrupt and false and superstitious Churches, by which Mankind are led to imagine, that there is something more to be believed and done by them, in order to their Salvation and eternal Life, than that Faith and Law which came by the Revelation of *Jesus Christ*, by which, and by which only, Mankind are most powerfully moved to love God with all their Hearts, &c. and to mortify and purify themselves from all bodily Lusts ; and by their relying upon the Belief of such particular Doctrines, and their strict Observance of such particular Precepts, for Salvation and eternal Life, they are led to overlook the sincere and true Belief of that Faith and Obedience to that Law, by which, and by which only, they can be sanctified and consequently saved, and obtain eternal Life. And that, he told the Woman, how greatly
her

her Care and Trouble, as well as of all her Posterity, would be multiplied by her having suffered Lust to enter, and take Possession of her Nature or Body, by which all her Posterity would be corrupted, and become prone to Lust; but however great her Care and Trouble, as well as that of her Posterity, might be, to preserve themselves from the Power and Snares of their bodily Lusts, by Faith and Obedience, yet she and they must necessarily undergo it, in order to their Attainment of Sanctification and Salvation, and true and spiritual Happiness, both temporal and everlasting. And that, he likewise told the Man, that by his Disobedience, his Body being corrupted, would, by its Lusts, labour to deceive him by plausible, but hurtful Doctrines and Precepts, which he was not to believe or obey, but the divinely revealed Word and Law only, which came by the Revelation of *Jesus Christ*, by which, and by which only, his Body and its Lusts could be mortified, and broken, as Ground is by the Plough and careful Culture; and that there would be a continual War and Contention between his constituent Parts, (*viz.*) his Body and his Spirit, and the contrary Desires of the one opposing the other as long he lived. And that Mankind might be kept continually in Mind of that Faith and Law, which came by the Revelation, which he then made of *Jesus Christ* to our first Parents, by which, and

which only, their bodily Desires can be restrained, and their Lusts effectually mortified and cast out; he then instituted instructive and memorial ritual Ordinances, and a Priesthood, to be publick and perpetual Instructors and Monitors, to put and keep them continually in Mind of them, and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other. And as these ritual Ordinances were external, which were liable to Abuse and Defilement, he represented them by outer Garments which might be changed when abused and defiled.

Now when we consider this Part of *Moses's* Account thus spiritually understood, we may clearly perceive the most perfect Wisdom and Goodness of God most clearly manifested and proved, by his having instructed and directed his holy Prophet and faithful Servant *Moses*, to commit this Part of his Account of the Restoration of our first Parents and of all Mankind to Writing, for the Benefit of all Mankind in all after Ages, by which, all, who duly weigh and consider it, must necessarily be moved to love God with all their Hearts, and their Neighbours as themselves, and may clearly perceive, that if they do so, they must, and will necessarily and by the Reason of Things, be truly and spiritually sanctified in this World, and saved from everlasting Misery, and made perfectly and everlastingly

verlastingly happy in the next. And that therefore, this Part of *Moses's* Account neither can, nor ought to be literally understood, because the Belief of it in the literal Sense is inconsistent with the Belief of the demonstratively perfect Wisdom and Goodness of God, and of no Manner of Use or Benefit to Mankind.

I now go on with the Remainder of *Moses's* Account, of the Restoration of our first Parents and of all Mankind, to the Way of Purity and Truth, and Righteousness and Salvation, and eternal Life.

TEXT.

PARAPHRASE.

Ver. 22. *And the Lord God said, behold the Man is become as one of us, to know Good and Evil, and now lest [a very ill Translation of the Word {D,} he put forth his Hand, and take also of the Tree of Life, and eat, and live for ever.*

When the Lord God had thus done every thing that was proper and necessary and possible to be done for the Restoration of our first Parents, and of all Mankind, to the Path of Purity and Truth, Piety and Righteousness, and Salvation, and of true Happiness both natural and spiritual, and temporal and everlasting; and for putting and keeping them continually in Mind of every thing necessary to be believed and done

TEXT.

PARAPHRASE.

done by them, in order to their Sanctification, Salvation and eternal Life, by re-arming them by Re-instruction in the Knowledge of the true sanctifying and saving Faith and Law, and of the most powerful Motives and indispensable Obligations to Perseverance in the sincere and true Belief of the one, and in perfect Obedience to the other, which came by the Revelation of the sending, coming and Death of *Jesus Christ* the only begotten Son of God, just then made to them.

The *Elohim* in the one *Jehovah*, or divine Essence, said amongst themselves, behold the Man by our having thus re-instructed him, is become like one of us, to know Good and Evil, (*i. e.*) what will make and preserve him perfectly pure, and pious and righteous,
and

TEXT.

PARAPHRASE.

and truly and spiritually happy, both temporally and everlastingly; and what will render him impure and impious, wicked and everlastingly miserable. And being thus made perfectly knowing in these Things, probably [15] he will lay hold of, and embrace the true sanctifying and saving Faith, which moves to perfect Obedience, (which I have shewn to be represented by a Tree, called the Tree of Life, in the Language of the holy Scriptures, in my Note upon *Gen. ii. 9.*) and live for ever; (*i. e.*) become and continue to be truly and spiritually happy, both temporally and everlastingly.

Ver. 23. *Therefore the Lord God sent him forth from the Garden of Eden,*
to

And that there might be nothing to divert or withhold him from laying hold of, and sincerely believing the true Faith, indispensably

TEXT.

PARAPHRASE.

*to till the Ground
from whence he
was taken.*

ably obliging to perfect Obedience to the purifying spiritual Law. God by what he had said concerning the Body and the Deceitfulness of its Lusts to the Man, rescued and redeemed his Spirit from being again deceived and captivated by them, he set his Spirit above them, and so he is said to have released and sent it forth from the Garden of its Body, to subdue and mortify the Body and all its Lusts, from whose Power God had thus released and taken it, by the spiritual Armour of Faith by which he had re-armed it.

Ver. 24. *So
he drove out the
Man; and he
placed at the
East of the Gar-
den of Eden,
Cherubims, and
a flaming Sword
which*

Thus by the Power of those Truths which God had made known to the Man, by his Revelation of the sending, coming and Death of his only begotten Son *Jesus Christ*, he forced or drove him, from the
Belief

TEXT.

PARAPHRASE.

which turned every Way, to keep the Way of the Tree of Life.

Belief of those deceitful and destructive Falshoods, which his bodily Desires (which would be always in his Body) would be continually suggesting and dictating to him, as they had done from the Beginning, for God, from the Beginning **מקדם**, for the Use and Benefit of the earthy or bodily Garden, had caused a Plurality of strong bodily Desires, (called in the Scripture Language, Cherubim, as will be most clearly shewn under the Article or Word Cherubim, in the second Volume of my Apology, for the one and only true and Christian Religion) to grow up and inhabit or dwell in his earthly Body or Garden, to be useful Servants to his Spirit, but not to preside and domineer over it ; for he from the Beginning also planted another Power in
Man,

TEXT.

PARAPHRASE.

Man, by which his Spirit was to be altogether directed and governed, which was his divinely revealed Word and Law, which is represented and called by and by the Name of a Sword, and the Sword of the Spirit, and here a flaming Sword, or the Sword of God-Love. And as it is by the revealed Word of God that Mankind obtains the true sanctifying and saving Faith, which I have shewn to be represented by a Tree, called the Tree of Life in the holy Scriptures. Therefore it is here said, that God caused to inhabit or dwell in the Spirit of Man, in the Midst of the earthly Garden his Body, a Sword that turned itself, to preserve the Way of the Tree of Life. (*i. e.*) God also caused his revealed Word to dwell in the Spirit of Man, from the Time he created

TEXT.

PARAPHRASE.

created or made him,
which turns itself all Ways
to preserve the Way of the
true Faith! from being
corrupted.

By these three last considered Verses of *Moses's* Account, of what God had done for the Redemption of the first and common Parents of all Mankind from that State of Wickedness and Misery, both temporal and everlasting into which he had fallen, and for restoring him and all Mankind to the Way of Sanctification and Salvation, and eternal Life. We are fully and clearly informed, that God had left nothing undone that was necessary to be done, for spiritually disposing and perfectly enabling and powerfully moving him, and for putting and keeping him continually in Mind of preparing, and perfectly qualifying himself for the Enjoyment of those great, necessary and happy Ends, so that he could not possibly fail of the Attainment of them, if he would chuse the Means which God most graciously and abundantly afforded to him, by which and by which only, they are attainable.

But Man being a free Agent, and all his spiritual Actions contingent, therefore God
did

did not say that he certainly, but that probably he would use the Means of Sanctification and Salvation that he had most graciously afforded him; (*i. e.*) he would probably, sincerely and truly believe and obey the sanctifying and saving Faith and Law, which he had restored him to the Knowledge of. And that he might neither be withheld nor diverted from so doing, by hearkening to his bodily Desires, he by what he said to him concerning their Deceitfulness, had raised his Spirit above their seducing Powers, and as he had perfectly enabled it, when he had taken it out of their Power, so he ordered it to keep them under, and to mortify them by spiritual Care and Custom. For the bodily Desires could not be removed out of the Body consistently with its well-being, as they were to give Warning to the Spirit, concerning the daily Repairs, which that earthly Tabernacle which the Spirit was for a Time to reside in this World, in order to prepare and qualify itself for the Enjoyment and Attainment of Salvation and everlasting Happiness in the next. And it was because these strong and craving bodily Desires were indispensably necessary, both for the well-being of the Body and Spirit for a Time, that God caused them to grow up and dwell, and exert themselves in the earthly Garden of Man's Body from the Beginning, or from the Time that it was first made. But, although they be very
strong

strong and restless upon Occasion, and are therefore represented and called, by and by Names of Cherubims, a Plurality of strong Powers, yet they are to be restrained and kept under, and within due and reasonable Bounds, by the Spirit, armed with the Sword of the divinely revealed Word, and the Shield of Faith which is obtained by the sincere and true Belief of that Word. And therefore it is said, that God also caused to inhabit, or dwell in the Spirit of Man in the Midst of the earthly Garden his Body, a sharp or flaming Sword which turned itself every Way, to keep the Way of the Tree of Life. (*i. e.*) He revealed his holy Word to the Man as soon as he created and made him, that it might continue to dwell in his Spirit, and exert itself every Way therein, for preserving the holy Spirit of Faith alive, and in a lively State in him ; that he might be always perfectly enabled thereby to keep under and restrain the Cherubims ; his strong bodily Desires from ever becoming insatiable, and infatuating and enraging and predominating, or overruling Lusts, which are to be restrained and kept under by no other Power.

Now whoever will duly weigh and consider this Part of *Moses's* Account thus spiritually understood, will clearly perceive God's most perfect Wisdom and Goodness, and Love to all Mankind, most clearly manifested, by his having perfectly instructed, and

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thereby

thereby enabled and powerfully moved his faithful Servant *Moses* to commit to Writing, and transmit to the World, for the Benefit of all Mankind in all after Ages, this Account of the wonderful Things which he had done in the Beginning, for the Sanctification and Salvation of all the Children of Men, that they might be powerfully moved by that Consideration, to love him with all their Hearts, &c. And to manifest the Truth and Sincerity of their Love by their Perseverance in the sincere and true Belief of the Faith, and in perfect Obedience to the purifying spiritual Law, which he restored to the World, by the Revelation of the sending, and the coming, and Death of his only begotten Son *Jesus Christ* our Lord, and for no other Reason but thereby to rescue and deliver them from the Power of all their bodily Lusts, and from Wickedness and spiritual Misery, both temporal and everlasting; that they might be truly and spiritually happy, both temporally and everlastingly. Whereas, if this Account be literally understood, and as it stands in the Translations which have been made from the Original, it cannot be believed consistently with the Belief of the demonstratively perfect Wisdom and Goodness of God; and without believing him to be a most malevolent Being, who hath used his Endeavours to deprive all Mankind of the great and in-

invaluable Blessing of eternal Life. Therefore, the Words of this Part of *Moses's* Account, neither can nor ought to be taken in the literal Sense of the Words of it, nor can it be taken consistently with the Belief of the perfect Goodness of God, in any other than in the figurative and spiritual Sense, which I from scriptural Authority have affixed to the Words of it; and when so taken, Mankind have thereby the most powerful Motives and Reasons for moving them to love God with all their Hearts, &c. and to mortify and purify their Spirits from all bodily Lusts, which are the two Things that are indispensably necessary to be done; and all the Things that are necessary to be done by them, in order to their sure Attainment of spiritual Sanctification, and Salvation, and true and spiritual Happiness, both temporal and everlasting.

I have considered every Verse in this third Chapter of *Genesis*, wherein *Moses* hath set forth the Account of the Fall and Restoration of our first Parents, and of all Mankind, as it hath been literally taken and understood by the Generality of Mankind, but more especially by the Deists and Advocates for the Self-sufficiency of natural Religion, who have therefore earnestly laboured to decry and subvert all divine Revelation, and consequently all divinely revealed Religion, and to ridicule and bring under Contempt the holy Scriptures,

which they have not duly considered, and therefore do not understand, which contain and set forth in the three first Chapters of the Book of *Genesis*, all the divinely revealed and demonstratively true and self-evidently righteous, and sanctifying and saving Religion that ever was, or will, or can be in the World. And this I chose to do, in order to shew Mankind that if this Account of *Moses's* be literally understood, the Belief of it would be inconsistent with the Belief of the perfect Wisdom and Goodness of God, and no Way beneficial to Mankind. And that they would neither be moved to love God with all their Hearts, nor to mortify nor purify themselves from their bodily Lusts, by the Consideration and Belief of any Part of this Account, literally understood. But would by the Consideration and Belief of some Parts of it so understood, be powerfully moved to dread and hate God, as a most malevolent and merciless Being

I have likewise considered every Verse of this Chapter, understood in such a figurative and spiritual Sense, as I found myself warranted by holy Scripture supported by the Reason of Things, to affix to the Words in this Account, that Mankind might clearly perceive the perfect Wisdom and Goodness of God, most clearly manifested in his having instructed and moved his holy Prophet, and faithful Servant *Moses*, to record in Writing, and by
that

that Means to transmit down to all after Ages so useful an Account as this is, if spiritually understood; by which all Mankind who duly weigh and consider it, will necessarily be moved to love God with all their Hearts, and to mortify and purify their Spirits from all bodily Lusts, which are the two Things which are indispensably necessary, and all the Things that are necessary to be done by them, in order to their most sure and unavoidable Attainment of true and spiritual Sanctification, Salvation, and true and spiritual Happiness, both temporal and everlasting.

And now for giving full Satisfaction to all reasonable Persons, and for silencing such as are inclined to gainsay the Truth, and for putting a Stop to the Obloquy of those inconsiderate and scripturally ignorant Persons, who have been long foaming out their own Shame by labouring to render the holy Scriptures, which they would not be at the Pains to understand, ridiculous and contemptible, I have judged it necessary, to go over every Verse of this Chapter again, to shew, that I have had sufficient scriptural Authority for affixing that figurative and spiritual Sense and Meaning to the Words in this Chapter, which I in the foregoing Paraphrase have affixed to them; for when this is clearly shewn, every rational Person must necessarily acknowledge, that these Words must necessarily be taken in the

figurative and spiritual, and spiritually benefiting Sense.

Before I proceed to my Notes and Observations upon the original Text of this Chapter, I judge it necessary, to advertize my Readers, that in the two foregoing Chapters, I have fully and clearly explained both the literal and spiritual Sense and Meaning of such Words as are again to be met with in this Chapter; and that therefore he is not to expect here a Re-explanation of them, but to be referred back to those Verses in the foregoing Chapters, where I have clearly and fully explained them.

As in my Notes upon *Gen. ii. 8*, I have fully and clearly shewn from scriptural Authority verified by the Reason of Things, that by the Garden there mentioned, which God is said to have planted in *Eden*, is spiritually meant the Body of Man, which was then pure and undefiled with any irregular Desire, or bodily Lust.

And in my Notes upon the ninth Verse of that Chapter, I have in like Manner shewn, that by the Trees which God caused to grow in that earthly Garden, the Body of Man, are spiritually meant his bodily Senses and Appetites. And that by the Tree of Life, which God caused to grow in the Midst of that Garden, is spiritually meant the divinely revealed Faith, which proceeded forth from the Word which God revealed to the Spirit of
Man,

Man, by which it is most powerfully moved to Perseverance in perfect Obedience to his most perfect and perfectly purifying spiritual Law, and consequently, to preserve themselves pure from all bodily Lusts, and love him with all their Hearts, &c. and manifest the Truth and sincerity of their Love, by their continual Performance of the Works of Purity, Piety, Charity, and perfect Righteousness and Salvation, and eternal Life, which are the genuine Fruits which that good Tree of the divinely revealed Faith bringeth forth in all Seasons. And that by the Tree of Knowledge of Good and Evil, there said to be also in the Midst of the Garden, is spiritually meant that deceiving and destructive, and false Faith, which proceeds from the Belief of those false and deceitful, and destructive Words which Men's irregular bodily Desires or Lusts suggest or dictate to them, by which they are powerfully moved and instigated to all Kinds and Degrees of Wickedness, by which they are led to spiritual Misery, both temporal and everlasting.

And in my Notes upon the seventeenth Verse of the same Chapter, I have likewise shewn after the same Manner, that by eating and drinking, is spiritually meant believing; and that by dying, therementioned, is spiritually meant continuing in a State of endless spiritual Misery.

And in my Notes upon the twenty-fifth Verse of that Chapter, I have after the same Manner shewn, that there are several Kinds of Nakedness mentioned in the holy Scriptures; and that outward memorial ritual Ordinances are represented in the holy Scriptures by outer Garments, and when such outward ritual Ordinances have not been given to Men, they are in that Sense said to be naked, or without outward Clothing; and that it was on that Account, and this Sense, that our first Parents in their State of Uprightness and Innocence, were said to be both naked, and that they were not ashamed.

These Things being mentioned, I proceed to make such Notes and Observations both upon the literal and spiritual Sense of all the other Words in this Chapter, as may be thought necessary to be explained, in order to shew the true Sense and Meaning of *Moses's* Account of the Fall and Restoration of our first Parents and of all Mankind in them; and that we may clearly perceive, that the figurative and spiritual Sense and Meaning which I have affixed to the Words in my Paraphrase upon them, hath been affixed to them by sufficient scriptural Warrant and Authority, supported by the Reason of Things: and as they cannot be otherwise understood consistently with the Belief of the perfect Wildom of God, it must necessarily be acknowledged that the Sense and Meaning
which

which I have affixed to them is the true spiritual and scriptural Sense and Meaning of them.

GEN. III.

Notes upon Verse 1.

Ver. 1. **AND** *the*
Serpent was more
subtle than any
Beast of the Field
which the Lord
God had made;
and it said to the
Woman, yea, [or
moreover,] hath
God said, ye shall
not eat of every
Tree of the Gar-
den.

IN my Paraphrase upon these Words, I have said, that it was the Woman's bodily Desires that were more subtle than any Beast of the Field, and that suggested or said these Words to the Woman.

The Reasons for my being of this Opinion and Belief I have before given, where I shewed,

First, That the Word שָׁרָפָה, which signifies a Serpent, signifies also Brass and Iron, or such Metals as are apt to contract Rust, and to corrupt any other Things blended or incorporated with them; and also Shackles or Fetters, by which any Thing may be bound, and also the Filth and Dregs that lay in the Bottom of a Vessel, which when they rise, foul the
Liquor

TEXT.

NOTES.

Liquor contained therein, and render it hurtful. And as a *Verb*, the Word signifies to foretell, as Augurs and Cheats, who go about to tell Fortunes, and also to pry or enquire into, and to make Trials, and to tempt.

Now all these Properties denoted by that original Word, are applicable to the bodily Desires of Mankind; for it is by them, and by them only, that the Bodies and Spirits of Men are corrupted and defiled, when through Neglect and Carelessness, they are suffered to become infatuating and inraging Lusts; and the false and wicked Doctrines which they always suggest or dictate to Mankind, corrupt and render pernicious all Doctrines and Precepts they happen at any Time to be mixed with; and whenever they

TEXT.

NOTES.

they are suffered to overrule in Men, they shackle and chain down, and enslave their Spirits; and they also foretell Lyes to the Spirits of such as hearken to them, in order to deceive and tempt them, when by their Insinuations, they have made Trials upon them, and found them weak, and stripped of that spiritual Armour, by which, and by which only, they can be effectually restrained and kept under.

Secondly, I have likewise shewn, that the Word ערום, which is here rendered subtle, signifies also Nakedness, or an apparent and artless Simplicity, and Smoothness or Slipperiness, and lurking together as it were in a loose Heap, ready to burst or break forth on those they lie in wait for.

Now

TEXT.

NOTES.

Now all these Properties denoted by this original Word, are also strictly applicable to the bodily Desires of Mankind, by which, all they who are governed and directed by them, are moved to appear under the fair and plausible Disguise of Hypocrisy, whenever they are about to deceive and destroy those they lie in wait for, lurking together ready to break out upon those whom they have seduced into their Snares.

Thirdly, I have likewise clearly shewn in my Notes upon *Gen* i. 28, that God in perfect and fatherly Goodness to Mankind, and to move them to keep a continual Watch over their spiritual Enemies, was most graciously pleased to represent their bodily Desires and Lusts by Fowl of the Air, and Fish of the Sea, and Beasts

TEXT.

NOTES.

Beasts of the Earth, tame and savage, and by creeping and insinuating Reptiles, harmless and hurtful; that Mankind were to exercise spiritual Dominion over them, and keep them under, that they might not be destroyed nor spiritually hurt by them.

Fourthly, And I have likewise in the first Volume of my Apology for the one and only true sanctifying and saving, and divinely revealed spiritual and scriptural Christian Religion, where I have given a clear and full, and true Account of the *Millennium*, most clearly shewn, that by the Serpent, and by the other Animals, harmless and hurtful, mentioned *Isaiah xi 6, 7, 8, 9*; and *lxv. 25*; and in *Ezek. xxxiv. 25, 28*; and in *Hosea ii. 18*, are spiritually meant the bodily Desires and Lusts of Mankind, and
the

TEXT.

NOTES.

the Persons who would be governed and directed by them.

Fifthly, And I have likewise shewn from *Rev. xx. 2*, that in the Scripture Language, the Dragon, the Serpent, and Devil, and Satan mean one and the same Thing; and that the great Dragon there is called the old Serpent (*i. e.* the Serpent that had tempted and deceived *Eve* so many Ages before, and all Mankind, her Posterity, in all after Ages.)

Sixthly, And that the Tempter that tempted our Lord and Saviour *Jesus Christ*, and who is called the Devil *St. Matth. iv. 1*, were his bodily Desires, the one tempting him by one of the Objects of fleshly Desire, Bread, when he was hungry after the long Fast of forty Days; and that Temptation not succeeding,

TEXT.

NOTES.

ceeding, then worldly Lust made its Effort to seduce him from his Faith and Obedience, by setting all the Objects of that strong Desire before him; and that failing, then Pride or vain Ambition, which then strove to get the Mastery over his Spirit, made its Attack upon him, by letting him know, that his bodily Desires were the Angels to whose Care God had committed him to take Care of him, and that if he would be guided and governed by them, he would be perfectly wise in himself, and would neither stumble nor fall although he acted contrary to God, his Father's Word. These were the very Tempters and Temptations by which *Eve* was tempted, and by which she was deceived and fell; and it is by one or other of these bodily Desires, that all Man-

TEXT.

NOTES.

Mankind, her Posterity, have been since tempted. And the Author to the *Hebrews* iv. 15, tells us, that *Christ* was tempted in all Respects as Mankind are, by the same Tempters and Temptations, yet without Sin, for he resisted all their Temptations, and conquered the Tempter by the victorious Sword of the Spirit of Faith, the divinely revealed and written Word of God, and reduced them so, as to become ministering Angels to his Spirit, thereby teaching us to know how to subdue and conquer them.

Having thus seen the deceitful and destructive Properties and Powers of all the bodily Desires and Lusts by the sensible Representations which God hath been most graciously pleased to make of them by his holy Word, recorded in the holy Scriptures; and that among the other Representations, which he hath

hath there made of them, the Serpent is mentioned as one, both in the old and new Testament.

And having likewise seen, that the Word Serpent, Tempter, Devil and *Satan*, in the scripture Language signify one and the same Thing.

And that the natural or bodily Desires of *Jesus Christ*, our blessed Lord and Saviour, which then attempted and strove to get the Dominion over his pure and uncorrupted, and uncorruptible Flesh and Spirit, were the Tempter and Devil, who then tempted him.

We may clearly perceive that by the subtle Serpent, mentioned in the Text under our present Consideration, is spiritually meant the bodily Desires of the Woman. And the Reasons, which *Moses* says, moved her to yield to the Temptation, most evidently shew, that they were her Tempter or Tempters: For it is said, that when the Woman saw that the Belief of the Dictates of her bodily Desires was good for the Gratification of her Palate, or voluptuous fleshly Desire, and also for the Gratification of her worldly Desire; which is called the Desire of the Eyes; and also for the Gratification of her Pride, or vain Ambition, which manifests itself in a Desire of being thought wiser than all others, and therefore fitter to be invested with Power to rule over them: She gave herself up to believe

and obey their Dictates, and prevailed with her Husband to do as she had done, by which Means, the bodily Desires of them both, which were before satiable, and easily governable, by their Spirits armed by the true Faith, then became insatiable and ungovernable Lusts. And all Mankind, their Posterity, then actually existing in *Adam* in a seminal State, and consequently partaking of his Nature, then corrupted by Lust; they all, without Exception, became prone or strongly inclined by their Nature to Lusts, by which they were moved to all Kinds and Degrees of Wickedness, and led into the Way of Misery, both temporal and everlasting. And it is for that Reason that we are so frequently admonished in the holy Scriptures, to keep a watchful Eye upon those Serpents, our bodily Lusts, which lurk within our Bosoms, watching for Opportunities to tempt and destroy us. It was by their bodily Lusts that the *Israelites* were so often tempted to murmur and rebel against God in the Wilderness. And *St. James* speaking of the bodily Lusts, iv. 7. calls them the Devil whom we ought to resist, saying, *Resist the Devil, and he will flee from you.* And *St. Paul* tells us, *Gal. v. 17. That thy Flesh lusteth against the Spirit,* and that its Lusts are contrary to the Desires of the Spirit. And *1 Tim. vi. 10. That the Love of Money, [i. e. worldly Lust] is the Root of all Evil.* For where it doth not pre-
dominate,

dominate, it is always concomitant, and ministers as a Subaltern to that Lust which overrules. And *St. Peter*, 1 *Pet.* ii. 11. earnestly exhorts Mankind *to abstain from fleshly Lusts which war against the Soul.* And against the Spirit also. And our blessed Lord and Saviour, *Jesus Christ*, tells us, *St. Mark*, iv. 19. that Men's Lusts choke the good Seed of the divinely revealed Word of God, so as to render it fruitless and of no Effect. Many more Texts might be produced to shew the deceitful and destructive Power of all the bodily Desires and Lusts, and that they are the only 'Serpents and Devils which tempt Mankind to all the Evil and Wickedness they commit in this World. And I have demonstratively shewn in the second Part of the first Volume of my Apology for the one and only true and Christian Religion, that they are the only infernal Fiends and Furies which everlastingly torment the impenitently Wicked in the next.

But what puts this Matter out of all doubt and beyond all Controversy, is, that *St. James* tells us, that Men's bodily Lusts, are the only Serpents, Tempters and Devils, by which they are tempted to do Evil. *James* i. 14. where he saith, *Every Man is tempted, when he is drawn away by his own Lust and enticed.* And who ever will impartially look back and into himself, will find this Doctrine of *St. James*, to be a most evident and undeniable

Truth, and that all the deliberate Wickedness that he ever committed, proceeded from the Allurement or Instigation of one or other of his bodily Lusts ; from either his fleshly or worldly Lust, or his Pride or vain Ambition, according as the one or the other happened to predominate in him.

Thus I have set before my Readers the Reasons I had for interpreting the Word Serpent in the Text under Consideration, by the Woman's natural or bodily Desires, in my Paraphrase thereupon, and I submit them to their Examination and Consideration, to judge whether they be sufficient to induce all Mankind to be of my Belief and Opinion, concerning this long controverted Point, or not. And whether, if they will be careful to preserve themselves from being overpowered by the Temptations of their own bodily Lusts, they think they have any Occasion to watch, and ward against the Wiles, Snares or Assaults of any other Kinds of Devils.

By my having cleared this Point, and I hope in such a Manner, as to put a Stop to all future Contest or Controversy about it. The five following Verses will need little or no critical Explication. Because I have shewn before in my Notes upon *Gen. ii. Ver. 17.* that by eating and drinking in the figurative Language of the holy Scriptures, is spiritually meant, believing ; and that by dying there, is
spiritually

spiritually meant, being spiritually miserable, both temporally and everlastingly.

TEXT.

NOTES.

Ver. 2. *And the Woman said to the Serpent, we may eat of the Fruit of the Trees of the Garden.*

Ver. 3. *But of the Fruit of the Tree which is in the Midst of the Garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.*

Ver. 4. *And the Serpent said to the Woman, ye shall not surely die.*

Ver. 5. *But God doth know that in the Day ye eat thereof, then your Eyes will*

The Spirit of the Woman said to her bodily Desires, as in the foregoing Paraphrase, we may believe the Reports of our bodily Sensations. See my Note upon Gen ii. Ver. 9. But God hath said, we must not believe the Dictates of our bodily Desires, because if we do, we will probably by so doing, become spiritually miserable, both temporally and everlastingly. See also Note, or Ver. 17, of that Chapter.

The Woman's bodily Desires answered to her Spirit, (when they perceived she had in some Measure departed from her Belief of God's Word, and that she believed that that might only probably happen, which God had said would most certainly happen) by contradicting God, and making

TEXT.

NOTES.

*will be opened,
and ye shall be as
Gods, knowing
Good and Evil.*

him a Liar, saying, that she and her Husband would be so far from becoming spiritually miserable by believing the Dictates of their bodily Desires, that they would be delivered from their Slavery to his arbitrary Commandment, for he was a malevolent Being, and knew very well, that in the Day they would believe them, their Desires would be all enlarged, and released like Prisoners, that had been under strict Restraint and Confinement. [For the Word פקח, to open, also signifies to enlarge, or set at liberty.] And they will be as the *Elohim*, knowing Good and Evil of themselves, without their Instruction.

Ver. 6. *And
when the Woman
saw that the Tree
was good for
Food, and that
it*

And when she found by what her bodily Desires had suggested to her Spirit, that to believe their Dictates was necessary, in order
to

TEXT.

NOTES.

it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the Fruit thereof and did eat, and gave also to her Husband with her, and he did eat.

Ver. 7. *And the Eyes of them both were opened, and they knew that they were naked; and they sewed Fig-leaves together, and made themselves Aprons.*

to their full and unlimited Gratification, she gave herself up to believe and obey them, and prevailed with her Husband to do as she had done.

It may be necessary to observe here, as I have elsewhere observed, that as in that figurative Language of the holy Scriptures by Fruit is spiritually meant good and evil Actions, so by Leaves are spiritually meant good or evil Words, first produced from the true or false Faith which are the good and corrupt Trees, that produce them.

And that the Word תאנה, which is here translated Fig, doth not come from תאן, but from אנה, and signifies any thing that occasionally presents or offers itself, and also Trouble or Sorrow, so that עלה, תאנה, signifies Words which occasionally offered them-

TEXT.

NOTES.

selves on this sorrowful Occasion.

And that the Word *הגרת*, which is here rendered Aprons, signifies Girdles. And Truth and Righteousness are called Girdles *Isa. xi. 5.* and *Ephef. vi. 14.* and the *Psalmist*, speaking of the wicked Man, who delighted in cursing or evil speaking, saith, *Psal. cix. 19.* *Let it be to him as the Garment which covereth him, and for a Girdle wherewith he is girded continually.*

So that the spiritual Sense and Meaning of the seventh Verse is, that the bodily Desires of the Man and the Woman, which had been till then restrained, and chained down in the Prison of their Bodies, by their Spirits, armed with the spiritual Armour of Faith, were then enlarged and set at Liberty, and so were become

TEXT.

NOTES.

come insatiable and ungovernable Lusts, by which their Spirits plainly saw their own Nakedness or spiritual Weakness, for Want of their spiritual Arms and Armour which they had cast away, when they experimentally found, they were neither able to subdue nor satisfy those spiritual Enemies their bodily Lusts, which they had raised up, in and against, and over themselves. And being ashamed and afraid to appear before God in the State of spiritual Weakness, who had sufficiently armed and enabled them to have kept all their spiritual Enemies in Subjection, and in perfect Obedience to them, they, in order to excuse themselves, betook themselves to Shifts, and to devise such false Excuses, as then occurred to them, and that with these they girded

TEXT.

NOTES.

Ver. 8. *And they heard the Voice of the Lord God walking in the Garden in the Cool of the Day; and Adam and his Wife hid themselves from the Presence of the Lord God, amongst the Trees of the Garden.*

girded and strengthened themselves, and hoped they would be by them enabled to impose upon God, and excuse themselves, by laying the Blame of both their Transgressions at his Door, as I have shewn in the foregoing Paraphrase on the following Verses.

I have shewn in my Notes on the eighth and ninth Verses of the second Chapter, that by the Garden was spiritually meant, the earthly Body of *Adam*; and that by the Trees in the Garden, were spiritually meant, the bodily Sensations and Appetites, or Desires, and Aversions of the Man.

And I judge it necessary to observe here, that the Word שמע, which signifies to hear, signifies also to observe and to think of, or upon.

And

TEXT.

NOTES,

And that the Word הלך, to walk, signifies also to stir or move, and to endeavour or act.

And that the Words לרוח היום, which is here rendered in the Cool of the Day, might and would have been better rendered, for a Spirit of Light, or by an enlightening Spirit,

By these Observations we may perceive the spiritual Sense and Meaning of the eighth Verse, to be as I have set it forth in the foregoing Paraphrase. That our first Parents observed, that the Word of God which he had revealed to them, came into their Thoughts, and moved in them as an enlightening Spirit, urging them to Repentance, but they being determined to serve their new Masters, turned away from it, as from the Presence

TEXT.

NOTES.

sence of the Lord, (for his Word is his Presence, his Works being only his Back-Parts, or the Glass by which he is seen only by Reflexion, by the Light of his Word or Presence) and laboured to choke and stifle the Thoughts of it, by the Thoughts of sensually gratifying their bodily Lusts, represented by the Trees of the Garden, amongst which they endeavoured to hide themselves; which is what all their impenitently sinful Posterity have from that Time laboured to do. And to quench and put out the Light of the Spirit of God's purifying Word and Law, by the Dictates of their bodily Lusts.

Ver. 9. *And the Lord God called unto Adam, and said unto him, where*
[or

The Notes that have been made before upon the figurative Words that occur in these five Verses, renders any farther Annotations

TEXT.

NOTES.

[or how] *art*
thou?

Ver. 10. *And*
he said, I heard
thy Voice in the
Garden, and I
was afraid, be-
cause I was nak-
ed, and I hid my-
self.

Ver. 11. *And*
he said, who told
thee thou wast
naked? Hast
thou eaten of the
Tree, whereof I
commanded thee,
that thou shouldst
not eat?

Ver. 12. *And*
the Man said,
the Woman that
thou gavest to be
with me, she gave
me of the Tree
and I did eat.

Ver. 13. *And*
the Lord God
said unto the
Woman,

tations upon them needless;
and by them we may
perceive the Truth of the
foregoing Paraphrase, and
Observations upon them.

There

TEXT.

NOTES.

Woman, what is this that thou hast done? And the Woman said, the Serpent beguiled me, and I did eat.

Ver. 14. *And the Lord God said unto the Serpent, because thou hast done this, thou art cursed above all Cattle, and above every Beast of the Field: Upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life.*

There is no need of saying any Thing more in Vindication of the Truth of the foregoing Paraphrase upon this Verse, than to shew that by the Phrases, (going upon the Belly and licking the Dust) is sensibly represented and meant, a State of Enemies perfectly subdued and conquered. Thus the Psalmist speaking of the righteous and peaceable Reign of Solomon, which was, in that Respect, a Type of the Kingdom of Christ, saith *Psal. lxxii. 9. They that dwell in the Wilderness shall bow before him; and his Enemies shall lick the Dust.* That is, they shall

TEXT.

NOTES.

be conquered, enslaved and rendered unable to rise again in Rebellion. And God by the Mouth of his Prophet *Isaiah*, speaking of the Deliverance of his Church from the Power of the Gentiles, *Isaiah* xlix. 23. *That her Oppressors shall bow down to her with their Face toward the Earth, and lick up the Dust of her Feet.* And by the same Prophet, speaking of the *Millennium*, when all Mankind will for a Time, before the End of the World, become perfectly obedient to *Christ's* most perfect and purifying Law, (and which is represented *Rev.* xx. by the great Dragon, the old Serpent called the Devil and *Satan*, being bound and chained down in the bottomless Pit a thousand Years) *saith* lxi. 25. *The Wolf and the Lamb shall feed together,*

TEXT.

NOTES.

gether, and the Lion shall eat Straw like a Bullock, and Dust shall be the Serpents Meat. By which is spiritually signified, that all the bodily Lusts of Mankind, sensibly represented by savage and destructive Animals, and noxious and venomous Reptiles (as the regular Desires are by harmless and useful Animals) will be then subdued and mortified.

So that by God's declaring in the Presence of our first and fallen Parents, that their bodily Desires which had proved such deceitful delightful and treacherous Enemies to them, were to be made to go upon their Bellies and eat Dust, he thereby instructed them, and let them know, that it would be their indispensable Duty for the Time to come, to keep the bodily Desires and Lusts subdued and mortified,

TEXT.

NOTES.

Ver. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed, and it shall bruise thy Head, and thou wilt bruise his Heel.*

fied, all the Days of their Lives.

We may take Notice, as I have before observed in my Paraphrase upon this Verse, that there was a War therein proclaimed by God, between the Spirit of the Woman, and her bodily Desires or Lusts, and between the Seed of the Woman and the Seed of the bodily Desires or Lusts, and that it was here foretold, that the Seed of the Woman would bruise the Head of the bodily Desires or Lusts, and that the bodily Desires or Lusts would bruise the Heel of the Seed of the Woman.

There is nothing necessary to be added here for the vindicating the Truth of the foregoing Paraphrase upon this Verse; but some Texts of Scripture, by which we may clearly perceive what is spiritually

T meant

TEXT.

NOTES.

meant by the Woman, and by the Seed of the Woman, and by the Seed of the bodily Desires or Lusts, and by the Head of the bodily Desires or Lusts, which was to be broken or bruised by the Seed of the Woman, and by the Heel of the Seed of the Woman, which was to be bruised by the bodily Desires or Lusts.

By the Woman here mentioned, was first and principally meant *Eve*, the common Mother of all living : or of all that were to live in this World, from the Beginning to the End of it.

Secondly, As she was the Mother of all that were designed to be sent into this World, to be prepared for the Enjoyment and Attainment of eternal Life, therefore, the true Church of God on Earth, in which and in which only, Mankind can be truly instructed in the Way of Salvation and eternal Life, is represented *Rev. xii. By a Woman, who was clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve*

twelve Stars; and ready to be delivered of a Man-Child, who was to rule the Nations with a Rod of Iron; and who was pursued and persecuted by the great Red Dragon. So that in a secondary Sense in the figurative Language of the holy Scriptures, is meant the true Church of God, wherein Mankind are instructed, as by a pious and careful Mother in the Way of Sanctification, and Salvation, and eternal Life. And as the true Church of God is represented by a Woman so cloathed and adorned, as hath been mentioned, so the false Church of the Devil, set up by the diabolical bodily Lusts of Mankind, and is therefore called the Beast with many Names, *Rev. xiii. 18.* is represented *Rev. xvii.* by an whorish Woman, seated upon a scarlet Beast, full of Names of Blasphemy, richly decked with a gilded Cup in her Hand, full of Abominations, and of the Filthiness of her Fornication; and drunk with the Blood of the Saints, and who makes the Kings and Inhabitants of the Earth drunk with the Wine of her Fornications.

Having thus shewn both what is literally, and what is spiritually meant, by the Woman in this Text, I shall next shew from other Passages of Scripture, what is spiritually meant by the Seed of the Woman.

The Word *Seed* hath several and different Significations in the holy Scriptures. First and principally, it signifies the Persons that

naturally and lineally descend from any one, as where it is said of *Ephraim*, *Gen. xlviii. 19. That his Seed should become a Multitude of Nations*, (i. e.) his natural and lineal Descendants should be very numerous. Sometimes the Word Seed is taken for those People who believe the same Faith, that a Person who lived before them believed, altho' they be not lineally descended from them. Thus the *Gentiles* who believed the same Faith that *Abraham* believed, are called his Children and his Seed. As *Gal. iii. 7. Know they not that they which are of Faith, the same are the Children of Abraham.* And ver. 29. *And if ye be Christ's, then are ye Abraham's Seed.* And sometimes the Word Seed is taken for the revealed Word of God, as *St. Luke, viii. 11. The Seed is the Word of God.* And sometimes it is taken for the sincere and true Believers of God's Word; as *St. Mat. xiii. 38. The good Seed are the Children of the Kingdom.*

By these several Acceptations of the Word Seed in the holy Scriptures, we may clearly perceive what is meant in this Verse under our present Consideration, by the Seed of the Woman. And that it first and principally signifies *Jesus Christ*, who was lineally descended from the first Woman by a Virgin, carnally unknown by Man, and therefore most properly called the Seed or Son of the Woman, and Son of God. Secondly, That
by

by the Seed of the Woman taken for the true Church of God, which only teaches, and which only can teach purely, and therefore truly and effectually the true sanctifying and saving Faith and Law of God, is meant all true Believers of that Faith and Obeyers of that Law, which she purely and perfectly teaches. *Thirdly*, By the Seed of the Woman taken in the same Sense, is meant the Word, or the Truth and Righteousness, of the Doctrines and Precepts, which she teaches. By what hath been said concerning the Seed of the Woman, we may not less clearly perceive, what is meant by the Seed of the Serpent, (*i. e.*) of the bodily Desires or Lusts. *First*, That by their Seed is meant, the false and wicked Doctrines and Precepts, which their deceitful and deceiving bodily Desires or Lusts suggest and dictate to them. And *secondly*, all those Persons who believe and obey their false Doctrines and wicked Precepts, who are called *Math. iii. 7. The Generation, or Offspring of Vipers*. And consequently, all the Members of all the corrupt and false Churches that are, or ever were in the World; and also all the insincere and merely visible Members of the one and only true Church of God upon Earth, who outwardly frequent her Communion, and observe her outward ritual Ordinances, but are spiritually regardless of the true Faith, and of the spiritual or moral Precepts which she teaches.

I therefore proceed to shew what is spiritually meant by the Head of the Serpent, (*i. e.*) of the bodily Desires or Lusts of Mankind, and what is also meant by the Heel of the Seed of the Woman. And when these two Things are shewn, we will then be able to perceive, how the Seed of the Woman, in all the Senses that that Phrase is taken in the holy Scriptures, is to bruise the Serpent's Head, and how it was that the Serpent, that is, the bodily Lusts of Mankind, bruised the Heel of the Seed of the Woman. And by shewing these Things, we will be able to perceive, how and by what Means we are to carry on that continual spiritual Warfare, which God here proclaimed and engaged all Mankind to enter into, and to continue to every one during the Course of their Lives, in order to their Attainment of the Crown of eternal Life.

I have before observed in my Notes upon *Gen. ii. 10.* that the Word שֹׁרֵט, an Head, signifies also a first Principle, or an Origin, or spring Head of a River, and figuratively and spiritually, the Fountain-Head, from which Men's Words and Actions flow. And consequently, that false Faith which accompanies the bodily Desires and Lusts, and from which all those false and wicked Doctrines and Precepts, which they dictate to Mankind proceed and flow, which are the Principles of all their evil Thoughts, Words, and Actions,

tions; and hence it is said, *St. Math. xii. 34. O Generation of Vipers, how can ye being evil (i. e. having unmortified Lusts, and consequently false and deceiving Faith in you) speak good Things? For out of the Abundance of the Heart the Mouth speaketh.* And God speaking of *Jerusalem* corrupted in her Faith and Morals, saith, *As a Fountain casteth out her Waters, so she casteth out her Wickedness.* And speaking of the wicked in general, corrupted and defiled by their Lusts, he likens them, *Isaiab, lvii. 20. to a troubled Sea, whose Waters cast up Mire and Dirt,* and *St. James* tells us, *iii. 12. That no Fountain yields both salt Water and fresh.*

By these Observations, we may clearly perceive, that by the Head of the Serpent or of the bodily Lusts is spiritually meant, that false Faith which always accompanies Men's bodily Lusts; and those false and wicked Doctrines and Precepts which flow forth from that false Faith, which are the Fountains or Head-springs, from which all the evil Thoughts, Words and Actions of Mankind proceed.

And by knowing what is spiritually meant by the Head of the Serpent, or Man's bodily Lusts, we may as clearly perceive, how the Head of the Serpent hath been bruised and mortified and cast out in all Ages of the World, since the War was proclaimed by God, by the Seed of the Woman, in all the

Senses in which I have shewn that Phrase to be taken in the holy Scriptures.

As first by *Jesus Christ*, the Seed of the Woman in the literal Sense; for by the Revelation of the sending, coming and Death of him, the Falshood and wicked and everlastingly destructive Power of that Faith which always accompanies the bodily Lusts, and of all those false and wicked Doctrines and Precepts, which flow from the Fountain of corrupt Faith, have been most clearly detected and exposed; by which Mankind have had the most powerful Motives and Reasons given them for mortifying and purifying themselves from all bodily Lusts, and for disbelieving and disobeying and detesting all their false and wicked, and infatuating, and enraging, and destructive Doctrines and Precepts, that could possibly be given to Men; and by his coming, and his Doctrine, and Life, and Death, in the last Days, in Verification of God his Father's most gracious and most sure Word of Promise and Prophecy, he personally bruised the Serpent's Head, by disbelieving and disobeying the Faith, and all the false and wicked and alluring Doctrines of all bodily Lusts, and by preserving both his Spirit and his Body from being corrupted by them.

Secondly, By every sincere and true and truly faithful and obedient Member of the one and only true Church of God, represented by the Woman, the common Mother of Mankind;

Mankind; and therefore all the true Believers and Obeyers of the purifying spiritual Doctrines and Precepts, which came by the Revelation of the coming and Death of *Jesus Christ* the only begotten Son of God, which she that common Mother of all Living constantly teaches, being the Seed of the Woman, by them the Head of the Serpent hath been always in all Ages and Places of the World bruised and mortified and cast out; for by their sincere and true Belief of, and perfect Obedience to that spiritual Law which come by *Jesus Christ*, they have always mortified and cast out and preserved their Spirits pure from all bodily Lusts, and from that false Faith, and from all those false and wicked and infatuating and enraging and everlastingly destructive Doctrines and Precepts, which the unmortified bodily Lusts continually dictate to Mankind.

Thirdly, By the divinely revealed Word of God, which is called the good Seed, and the Seed of the Woman, as being continually sown by her the true Church of God, in the Spirits of Mankind, the Head of the Serpent, (*i. e.*) all the bodily Lusts, and all the false and wicked Doctrines and Precepts, which they have ever dictated to Mankind, have been bruised, and exposed, and cast out.

And *lastly*, by all the true Believers of that Word who are also the Seed of the Woman, the Head of the Serpent hath been always

ways bruised as God had truly foretold, as hath been shewn under the second Acceptation of these Phrases.

Having thus shewn how the Head of the Serpent hath been bruised, as God had foretold, by the Seed of the Woman in all after Ages of the World, (the Interval between the universal Apostacy at *Babel*, and the Conversion of *Abraham* to the true Faith excepted) we will by and by see, how it may be bruised by all Mankind in this, and in all the after Ages of the World, if they will enter into the spiritual Warfare which God hath here proclaimed, and arm themselves with the spiritual Arms and Armour which God hath been most graciously pleased to provide for them, by his Revelation of his sending and coming and Death of his only begotten Son *Jesus Christ*, and persevere in it unto Death, as he the Captain of their Salvation did.

But first I think it necessary to shew what is spiritually meant by the Heel of the Seed of the Woman, God having foretold that it would be bruised by the Seed of the Serpent.

The Word עקב, which signifies an Heel, as a Verb, signifies to supplant, undermine, and deceive, and with-hold, or keep back. And as a Noun, Craft, or Subtlety and Deceit, and a Reward or Bribe, and a Track, Path or Way. In almost all these Senses of the Word it is

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applicable to the bodily Desires and Lusts, and to the Bodies of Men in which they lurk and dwell. And accordingly *St. Paul* speaks of his Flesh or Body, *Rom. vii. 18.* saying, *I know that in myself dwelleth no good Thing;* and speaks as if it with-held him from doing Good, that he was spiritually willing to do, and moved by it to do the Evil he was spiritually averse to. And ver. 23. *That the Law of his Members, [i. e. of his Body] warred against the Law of his Mind, [or Spirit] and strove to bring him into Captivity to the Law of Sin.* And the Psalmist calls the wicked Enemies that hated his righteous Ways, and persecuted him in order to destroy his Body and take away his Life, the perverse and iniquitous Enemies of his Heels, saying, *Psal. xlix. 5. Wherefore should I fear in the Days of Evil, when the Iniquity of my Heels shall compass me about;* (i. e.) why should I fear in the Days of my Penitence and Contrition, when wicked Men who are given up to believe and obey their Lusts, and therefore hate my righteous Ways, shall iniquitously compass me about, in order to destroy my Body, that interior and deceitful Part of me, by taking away my Life; for they cannot injure my Spirit; because I put my Trust in God, who is able to deliver me, and not in worldly Power and Riches, which can redeem no Man's Spirit from everlasting Misery. And where

where it is said *Psal. xli. 9. Mine own familiar Friend hath lift up his Heel against me,* and *St. John, xiii. 18. He that eateth Bread with me hath lift up his Heel against me;* (i. e.) he hath set up his worldly bodily Lust against me, in order to destroy my Body. And it was the natural Desires of our blessed Saviour, *Jesus Christ's* Body, that inferior Part of his Humanity, which rose up and attempted to deceive him into Disbelief and Disobedience, and which therefore ought to be kept under, and as it were, trodden upon. For which Reason, the natural Body of the Man *Jesus Christ*, which was the inferior and the deceitful Part of him the Seed of the Woman, and which therefore ought to be kept under as he kept it, was figuratively represented and spiritually signified by his Heel. And Men given up to believe and obey their bodily Lusts, and therefore the Seed of the Serpent, and Generation of Vipers, infatuated and enraged by their bodily Lusts, which he by his Life and Doctrine laboured to mortify and purify them from, conspired against him and persecuted him, and crucified and so bruised his Body represented and called, by and by the Name of his Heel; whereby the Prediction or most sure Word of Prophecy of God concerning him, was literally accomplished and verified in him. And as all the inferior and deceitful Parts, the Bodies of all the truly Faithful and Obedient, are also represented

presented and called, by and by the Name of their Heels, Men governed by their Lusts, have in all Ages laboured to destroy, and so to bruise their Bodies ; their Spirits being out of their Power to injure.

By the foregoing Observations we may perceive, how the Head of the Serpent, (*i. e.*) that false and deceiving Faith which always accompanies Men's bodily Lusts, and all the false and wicked Doctrines and Precepts which flow from that corrupt Fountain, may be bruised, mortified and cast out of the Spirits of all Mankind, by which they will become spiritually and perfectly pure, and pious, and charitable, and righteous, and every other Way morally virtuous, and truly and spiritually happy, both temporally and everlastingly. And that all that is necessary to be done by any Man, in order to enable him to bruise the Serpent's Head, and to make himself spiritually holy and everlastingly happy, is sincerely, (*i. e.*) practically, and truly to believe that Faith, which God restored to the World, by the Revelation of his sending, and of the coming and Death of his only begotten Son *Jesus Christ*, our Lord, which contains the most powerful Motives and Reasons for moving Mankind to love God with all their Hearts, &c. and to mortify and purify their Spirits from all bodily Lusts, by which Mankind are led away from loving God, and moved to fix and secure their spiritual

tual, as well as their natural or bodily Affections, upon the uncertain, and unsatisfying and transitory Things of this World, and made wicked for the Procurement of them, for their sensual Gratification, by which they are made spiritually miserable, both temporally and everlastingly.

And the Faith God restored to the World, by the Revelation of the coming and Death of his only begotten Son, (and which is demonstratively true, and most clearly comprehensible, and as I have elsewhere observed, is, with a very little Pains, as easily remembered, as Men may their own Names) is comprehended within the four following Articles. (*viz.*) *First*, That there is a God. *Secondly*, That Men have immaterial and immortal Spirits, as well and material and mortal Bodies. *Thirdly*, (Which is a necessary Consequence of the foregoing) that there is a future State. And the *fourth and last*, is, that that future State will be either a State of perfect and everlasting Happiness, or a State of perfect and everlasting Misery in the next World. According as they have prepared themselves for the one or the other during their Continuance in this; by their persevering in the sincere and true Belief of these four comprehensive and fundamental Articles of spiritual Faith; and in perfect Obedience to God's most perfect and perfectly purifying spiritual Law, which indispensably obliges all Mankind to mortify and purify their Spirits from
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all bodily Lusts; or in Unbelief, or Misbelief, or insincere Belief of the one, and in Disobedience to the other.

I have dwelt longer upon the Explication of this Text, because it contains the new Covenant of Life and Immortality which were again brought to Light by it. And because it contains every Thing that Mankind ought to know, believe and do, in order to their Sanctification, Salvation, and true and spiritual Happiness, both temporal and everlasting; and is in itself a most compleat and perfect Rule of Faith and Morals, and upon which all subsequent particular Texts of Scriptures, relating to Faith and Morals hang or depend, and by which, and by which only, all such particular Texts of Scripture, can be truly, and therefore ought always to be interpreted, (as I have clearly and fully shewn in the first Volume of my Apology, for the one and only true, and sanctifying, and saving, and Christian Religion.) And as it contains the one and only true and infallible Standard, to which all the particular and Sect-distinguishing religious Doctrines and Precepts, of all particular Persons, Sects or Churches, ought to be brought, tried and judged of, whether they be true or false, or righteous or wicked; and having likewise shewn by this Text, how the Head of the Serpent may be bruised by all Mankind, in this present, and in all succeeding Ages of the World, I now proceed to the Consideration of the following Verses.

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Ver. 16. *And unto the Woman he said, I will greatly multiply thy Sorrow, and thy Conception; in Sorrow shalt thou bring forth Children: And thy Desire shall be to thy Husband, and he shall rule over thee.*

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Having observed that the Word עֶצֶב, which is here rendered Sorrow, signifies also, Care, Trouble, Evil or Labour, and Perturbation of Mind, and also, worldly Substance which occasions great Trouble in acquiring and preserving, and also vain Idols, which occasions great superstitious Expence and Trouble in serving them. I need add nothing here to which I have observed in the foregoing Paraphrase upon this Verse. By which we may perceive, that God did not intend by any thing said in this Text, to punish the Woman for her Transgression, by afflicting her and all Womankind with Sorrow and Sicknes, during the Time of their Conception and Pregnancy, and with intollerable Pains in their Travel and Child-bearing. But like a most gracious

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gracious and merciful Father, whose Grace and Goodness hath always abounded, and manifested itself as Sin aboundeth in the World, in order to move Mankind to Repentance, and having observed that she and all her Posterity by her Disobedience were corrupted, and become more prone to Lust and Wickedness, than they would have been, had she continued in her original State of Purity and Innocence, he therefore let her know, that her Care and Trouble to preserve both herself and Posterity from Lust, Wickedness, and Misery, would be greatly increased, and that every Child which she would conceive and bring forth, would add to her Trouble in bringing them up in the Way of Truth and Righteousness and Salvation,

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tion; but let her Trouble be what it would, he enjoined her to undergo it for her own and their Sake, and that she might be the better enabled to undergo this Trouble she had brought upon herself and all her Posterity, he enjoined her to love and obey her Husband, whom he had set over her to be her spiritual Governor, Instructor and Monitor, and not give herself up as she had done, to be directed by those evil Angels her bodily Desires, nor look upon them, which ought to be restrained by Power and Authority, to be her head and spiritual Director: But to look upon her Husband whom God had set over her, to be her Head and Director in all spiritual Affairs, and love and obey him, directing her according

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Ver. 17. *And unto Adam he said, because thou hast hearkened unto the Voice of thy Wife, and hast eaten of the Tree, of which I commanded thee, saying, thou shalt not eat of it: Cursed is the Ground for thy Sake; in Sorrow shalt thou eat of it all the Days of thy Life.*

Ver. 18. *Thorns also and Thistles shall it bring forth to thee: And thou shalt eat the Herb*

ing to God's Word, revealed to him.

Considering what hath been said concerning the spiritual Sense of the Word Eating, and of the forbidden Tree, there needs nothing to be added to the foregoing Paraphrase, for we clearly perceive, that the spiritual Sense and Meaning of this Verse, and that by cursing the Ground, was meant speaking Evil of Man's Body, now corrupted by Lust, and that therefore the Man would have Trouble and Sorrow, and Reason to repent, if he should ever believe any Words which his bodily Lusts might at any Time happen to suggest or dictate to him.

By my Notes upon the 9th, and 16th, and 17th Verses of the second Chapter, it hath been made appear, that by eating, is

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*Herb of the
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figuratively and spiritually meant believing; and by the Plants and Trees of the Garden were meant the Reports of the bodily Sensations; and by the Tree of Knowledge of Good and Evil, in the Midst of the Garden, was spiritually meant that false Faith which proceeds from and always accompanies the bodily Desires and Lusts; and that by the Tree of Life in the Midst of the Garden, was spiritually meant the true sanctifying and saving Faith, which proceeded forth from the good Seed of the spiritual Word which God revealed to *Adam*. And we may observe that our blessed Lord and Saviour, *Jesus Christ*, in Conformity to the Language of the Scriptures of the Old Testament, and to the Figures by which God had been most graciously

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graciously pleased to represent both the true sanctifying and the false and deceiving Faith to Mankind, in the Beginning, made Use of in the very same Symbols and sensible Representations of them. St. *Math.* vii. 16, and 17. where he tells us, that the good Tree, the true Faith, bringeth forth good Fruit, and cannot bring forth corrupt or evil Fruit; and that the corrupt Tree, the false Faith, which proceedeth from and always accompanies bodily Lusts, and is represented by Thorns and Thistles, bringeth forth evil Fruit, and cannot bring forth good Fruit, and therefore saith, that Men do not gather Grapes of Thorns, nor Figs of Thistles.

And the Word שדה, signifies a Field of Culture that hath been broken and

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made fruitful by the Plough, and other Instruments of Agriculture; so that by the Herb of the Field which *Adam* was to eat, was spiritually meant, that he was to believe the Word by which his Body would be cultivated and subdued and kept under with all its Lusts.

Therefore the spiritual and only useful Sense and Meaning of this 18th Verse, is, that *Adam's* Body which was then corrupted by Lust, would be productive of destructive Lusts, and of that false Faith which always accompanies them, and which he was not to believe, but was to believe that Word by which, and by which only, his Body and all its Lusts could be subdued and kept under by spiritual Care and Culture, by the spiritual and powerfully cul-

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Ver. 19. *In the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground, for out of it wast thou taken: For Dust thou art, and unto Dust shalt thou return.*

cultivating Word which he was restored to the Knowledge of, by the Revelation of the coming and Death of *Jesus Christ* the only begotten Son of God.

The Word *ועת*, which is here rendered Sweat, signifies also, Labour, Commotion, or Strife and Contention.

And the Word *פא*, which is here rendered the Face, and sometimes the Nostrils, signifies also, Rage or Anger; and so any Desire, by which either the Spirit or Body is put into Motion and enraged; and also a constituent Part of any Thing capable of being put into Motion, as *Gen. II. 7.* where it is said that when God had formed Man he breathed into his constituent Parts capable of being put into Motion, (*viz.*) his Body and his Spirit, *פא*, (in our Translation,

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tion, rendered Nostrils) the Breath of Lives, (*viz.*) the Breath of vegetable and animal Life, by the Spirit of the natural or material Air: And the Breath of spiritual Life, by the Spirit of his divinely revealed Word and Law. And *St. Paul*, tells us, *Gal. v. 17.* that these constituent Parts of Man are continually in Motion, and warring against each other, their different Desires being fixed and settled upon very different Objects, the one upon heavenly and the other upon earthly Things, so that the Spirit lusteth against the Flesh, and the Flesh against the Spirit; so that the Spirit and the spiritual Desires are always contrary to, and warring against the Body and its Desires, and *vice versa*.

By this we may perceive, that in this 19th Verse
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God encouraged *Adam* to carry on the spiritual War which he had but just before proclaimed. And that the spiritual Sense and Meaning of it is, that *Adam* would live all his Days in a perpetual State of Warfare to be carried on between his Spirit and his Body, and between their Desires which would be always as contrary to each other, as the different heavenly and earthly Objects, upon which they were fixed and settled. So that it would be with great Difficulty that he would be able to eat the Bread of eternal Life, and to encourage him to go on with his spiritual Warfare, he let him know that his deceitful Body, which warred against his Spirit, and from whose Power and Influence he had taken it, by re-arming it against all its Snares and

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Ver. 20. *And Adam called his Wife's Name Eve, because she was the Mother of all living.*

Ver. 21. *Unto Adam also, and to his Wife did the Lord God make Coats of Skins, and cloathed them.*

Affaults, was mortal; and being a System of Dust would become Dust again; whereas, his Spirit was immortal, and would be perfectly and everlastingly happy, if it persevered and continued victorious in its spiritual Warfare.

There need nothing to be added here to what I have briefly noted before, for the Understanding of the Text.

In my Paraphrase upon this Verse, I have said, that by the Coats that God is said to have made for Adam and his Wife, was spiritually meant the outward memorial Ordinances, of Sacrifice, and of Prayer and Praise and Thanksgiving, and of publick Preaching by Priests, then appointed by God, publickly to administer these instructive and memorial Ordinances to Mankind, at
God's

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God's publick Altar, for putting and keeping them continually in Mind of their spiritual Enemies, whom they were to watch and ward against. And of the true and spiritual Faith and Law, with which God had then re-armed, and by which, and by which only their spiritual Enemies could be subdued and mortified.

And in order to justify the Truth of my Paraphrase, and to shew this to be the spiritual Sense and Meaning of this Text. I judge it necessary to set before my Readers the following Considerations :

First, That neither ritual memorial Ordinances, nor publick Instructors nor Monitors were necessary to our first Parents in their State of Innocence, when there was no Contention between their Bodies and their Spirits, and when their bodily Desires were uncorrupted by Lust, and perfectly obedient to their Spirits then compleatly armed, with the divinely revealed most perfect and perfectly purifying spiritual Faith and Law, which they had nothing to divert them from thinking of,

of, and which they were to believe and obey, were self-sufficient for preserving them in the happy State in which they were created, and for perfectly qualifying them for Sanctification, Salvation and eternal Life. And I have before observed in my Notes upon *Gen. II. 25.* where I have shewn, the different Senses in which *Nakedness* is taken in the Language of the holy Scriptures, that our first Parents were there said to be naked and not ashamed, in no other Sense but that of there not being cloathed with the outer Garments, of outward ritual Ordinances, which were then unnecessary to be given them; the spiritual Arms and Armour, with which God had then cloathed them, being sufficient to preserve them from all Harm: And when they had cast away their spiritual Armour, the Faith and the Law with which God had spiritually cloathed and armed them, they were then said to be naked, in another Sense, *Gen. iii. 7.* and then they were ashamed and afraid.

Secondly, That when our first Parents had corrupted their Nature, and the common Nature of all Mankind their Posterity, by suffering Lust to enter in and take Possession of it, by which all become prone or strongly inclined to Lusts, and to the Gratification of them that happened to predominate in them, they by that corrupt natural Propensity would have become less mindful of, and more apt to overlook, and to become forgetful and regard-
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less both of their spiritual Enemies, and of their Spiritual Arms and Armour, by which, and by which only, those Enemies were to be subdued and mortified, if they had been left altogether by themselves. And if instructive and memorial Ordinances, and publick and perpetual Instructors and Monitors publicly and constantly, and perpetually to administer them to them, to put and keep them continually in Mind, both of their spiritual Enemies, and of their spiritual Arms and Armour, the divinely revealed purifying spiritual Faith and Law, had not then been instituted and appointed; therefore, it must necessarily be acknowledged by all reasonable Persons, that instructive and memorial Ordinances, and publick and perpetual Instructors and Monitors, publicly and perpetually and constantly to administer them to Mankind, for the aforementioned Ends, although not indispensably necessary, were however, highly necessary at that Time to be instituted and appointed, to be carefully attended upon and administered and observed.

Thirdly, That our most gracious God and heavenly Father, who predestinated and created all Mankind for true and spiritual Happiness, both temporal and everlasting, and who, therefore, neither delighteth in, nor desires the Death of any Sinner, but that he should turn from his Wickedness and live, and come to the Knowledge of the Truth,
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and be saved, is a God of most perfect Wisdom and fatherly Goodness and Love to all Mankind, and would therefore leave nothing undone that was in any Degree or Measure proper or necessary to be done for spiritually disposing, and perfectly enabling and powerfully moving all Mankind to prepare and qualify themselves by Faith and Sanctification, for Salvation and eternal Life; and for putting and keeping them continually in Mind of every Thing necessary to be known, believed and done by them, in order to their qualifying themselves for the Attainment of these great and happy Ends. And as it must necessarily be acknowledged, that instructive and memorial Ordinances, and publick Instructors and Monitors, became highly necessary to be instituted or appointed from the Time of the Fall and Restoration of our first Parents for putting and keeping Mankind continually in Mind, both of their spiritual Enemies their bodily Lusts, and of their spiritual Arms and Armour, the perfectly purifying spiritual Faith and Law, by which, and by which only, those and all other spiritual Enemies are to be subdued and conquered. Therefore it necessarily and demonstratively follows, from the most perfect Wisdom and Goodness of God, that instructive and memorial ritual Ordinances, and publick Instructors and Monitors were at that Time instituted for the Benefit of all Mankind, in that and all after
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Ages of the World. And when we consider how God had but just before compleatly re-armed our first Parents with that Faith and Law, which he restored to them by the Revelation of his only begotten Son *Jesus Christ*, we will clearly perceive, that by his giving them sufficient instructive and memorial Ordinances, and publick and perpetual Instructors and Monitors, that he did not only do every Thing that was proper and necessary, but every Thing that was possible to be done, for enabling Mankind to work the Work of their own Sanctification, Salvation and eternal Life.

Fourthly, If we consider the early Practice of Sacrifice of clean and harmless Animals, in the Days of *Adam*, brought to be offered up by *Abel*, as soon as a Priest according to God's Appointment was born, and of a proper Age to execute the Priest's Office, (which was then vested in the first-born Male of every Family, which happened to open the Womb, exclusively of all others) which is a Thing that never could have come into the Thought of Man, to have imagined that the taking away the Life of a poor harmless Creature and burning its Body, could be an Action well pleasing and acceptable to a perfectly wise and good, and most merciful God. But when we look upon it as a memorial Ordinance appointed to be observed for putting and keeping Mankind in Mind of the Death
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of *Christ*, (that innocent Lamb without Spot or Blemish, slain from the Foundation of the World, just then revealed to our first Parents, and typified by the clean Animals ordered to be continually offered in Sacrifice) and of Men's bodily Lusts by which they would be moved to perpetrate that most atrocious Murder of the Son of God and Saviour of the World; and when we consider the other memorial Ordinances of publick Prayer, including Praise and Thanksgiving to God, and called in the Language of the holy Scriptures, calling upon the Name of the Lord, which we find to be a Practice as old as the Days of *Enos*, *Gen.* iv. 26. who though not the first, yet the first faithful and obedient Priest of the true Church of God. And the Ordinance of, or publick Preaching, as practised by *Noah*. And that all these instructive and memorial Ordinances were instituted for the same End that Sacrifice was, and to put and keep Mankind continually in Mind of their spiritual Enemies, and of that purifying spiritual Faith and Law, by which and by which only, those Enemies can be subdued and mortified, and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience of the other, in order to Sanctification, Salvation and eternal Life. I say, whoever will duly weigh and consider the aforementioned Ordinances, and the true and only End for which they

they were observed by all the truly Faithful in all Ages of the World, and the Necessity that was for instituting them immediately after the Fall and Restoration of our first Parents, and the perfect Wisdom and Goodness of God, must necessarily acknowledge them to have been of divine Institution ; and that their divine Institution which was so necessary to be known in all Ages of the World, for the Manifestation of the perfect Wisdom and Goodness of God to all Mankind, is nowhere recorded in the holy Scriptures but in this Text under our present Consideration, where they are represented by outer Garments, for most perfectly wise and good Reasons hereafter mentioned. But this Matter will be put out of all Doubt and beyond all Controversy, by the two following Considerations.

Fifthly, That it plainly appears from other Passages of holy Scripture, conformable to this Text, that the outward memorial ritual Ordinances of the Law were represented and called by and by the Names of outer Garments. Thus the Prophet *Zechary* iii. speaking of the Abolition and Change of the ritual Law of *Moses*, (which *St. Jude* 9, therefore calls the Body of *Moses*) because it had been defiled and rendered altogether unprofitable for answering the End for which its Ordinances had been originally instituted, represents those Ordinances by defiled Gar-

ments, with which *Joshua* the High Priest who represented the *Jewish Church*, was cloathed. And tells us, that *Christ* the Angel of the new or last purifying spiritual and everlasting Covenant, ordered those defiled Garments to be removed from, and to cloath him with new and undefiled Garments, thereby signifying, that *Christ* would alter or abolish all the ritual Ordinances of the Law represented by outward or bodily defiled Garments, and institute new and undefiled ritual Ordinances in their stead, for answering the End for which those defiled, and therefore then abolished, Ordinances, had been originally instituted, (*viz.*) for putting and keeping Mankind continually in Mind of their spiritual Enemies their defiling bodily Lusts, and of that purifying spiritual Faith and Law, by which and by which only, those spiritual Enemies can be subdued and mortified, and cast out.

And our blessed Lord and Saviour speaking conformably to the Representation which God had made of outward ritual memorial Ordinances at the Time he first instituted them, represents them by the same sensible Symbol, *St. Math.* ix. 16. for when the Disciples of *John Baptist* and the *Pharisees* questioned him about the ritual Ordinance of Fasting, which they perceived his Disciples not to observe. And knowing that they superstitiously observed that Ordinance, and had dropt the spiritual Sense and Meaning of it,

or believed they would be sanctified and saved by the strict literal and carnal Observance of it, and of the other Ordinances of the *Mosaic* Ritual, without considering that the true spiritual Fast signified by that carnal Abstinence, was abstaining from the Gratification of the bodily Lusts, lets them know that a proper Time would come when the true spiritual Church of God would be perfectly instructed in the Knowledge of the true spiritual Faith and Law, by and after his Death; and of the true and only End for which Fasting and all other ritual Ordinances were instituted, and that then his Disciples would truly and spiritually fast. But it would be in vain to add a new and spiritual Ordinance to the ritual Law, which he represents by an old Garment, so long as those legal ritual Ordinances which had then become altogether carnal, continued unaltered and unabolished. And this he illustrates, by saying, that *no Man putteth a Piece of new Cloath upon an old Garment, for that which is put in to fill it up, taketh from the Garment, and the Rent is made worse*, (i. e.) no Person perfectly, and invested with full Authority so to do, would add a new and spiritual Precept to the old *Mosaic* Ritual, which was then become altogether carnal, because of their Inconsistency, and Disagreement with each other. But when those absurd Ordinances were abolished, and a new System of Ordinances would be given

them, which like new and undefiled Garments would put them in Mind of preserving themselves from all spiritual Defilement, they being all of a Piece, and all tending to promote one and the same End, then they would truly and spiritually fast.

The Faith and the spiritual or moral Law, are represented by inward or spiritual Armour, and the outward ritual memorial Ordinances are therefore represented by outward or bodily cloathing, by which Men are put in Mind to watch against their spiritual Enemies, and to have their spiritual Arms and Armour always in Readiness to defend themselves against them, and to subdue and mortify them whenever they attempt to become rebellious. And thus we find the ritual Ordinance of Praise represented and called, by and by the Name of a Garment. *Iſa.* lxi. 3. And as the Righteousness of the *Scribes* and *Pharisees* in our Saviour's Time, so the Righteousness of the *Jews* in all former Ages, when they fell into Superstition, consisted in a strict literal Observance of the ritual Ordinances of the Law, therefore it is represented *Iſa.* lxiv. 6. by filthy Rags.

Sixthly and *lastly*, The Word עשה, to make, signifies also to prepare and collect together, and produce or bring forth, and to press or combine close together.

And the Word עור, the outer Skin, signifies also one that is Awake and upon the Watch,

Watch, or a Watchman, who watcheth against Enemies, and also an Enemy. And as a Verb, it signifies to awaken or stir up, and put upon the Watch, and to make naked, or to blind and destroy, which are all Properties that are applicable to external ritual memorial Ordinances, by which Persons are stirred up and moved to become watchful against their spiritual Enemies, and by which, those who do not consider the true Use and End for which they were instituted, are blinded, and rendered Regardless of their spiritual Arms and Armour, and so become stript of it, and left spiritually naked, and destroyed by the Abuse of them.

From the foregoing Considerations we may perceive, the spiritual Sense and Meaning of this 21st Verse, (for the literal Sense would have been of no Use or Benefit to Mankind to have known, and therefore would have been inconsistent with the perfect Wisdom and Goodness of God, to have ordered it to be recorded,) that the Lord God, after he had compleatly re-armed our first Parents, with the purifying spiritual Faith and Law, that they might be put and kept continually in Mind of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other; and of their spiritual Enemies their bodily Lusts, which are to be subdued by no other Arms, in this their corrupted State, in which

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they are so liable to be tempted and seduced by them; prepared a System of outward instructive and memorial Ordinances for them, and publick and perpetual Instructors and Monitors publickly and perpetually and constantly to administer them to Mankind, and was graciously pleased to represent them by outward or Skin-Coats, or Watch-Coats, by which they were to keep themselves in Mind of their spiritual Enemies, and of having their spiritual Arms and Armour always in Readiness to resist, subdue and mortify them, and by that Means save themselves from both temporal and everlasting Misery: and prepare and qualify themselves for the Enjoyment and sure Attainment of the true and spiritual Happiness, both temporal and everlasting, for which God predestinated and created all Mankind, without Exception.

By Gods having re-armed our first Parents, with the spiritual Faith and Law, which was restored to the World by the Revelation of his sending and the coming and Death of *Jesus Christ* his only begotten Son our Lord, and by his having at the same Time given them a System of instructive and memorial ritual Ordinances, and instituted a Priesthood publickly and constantly and perpetually to administer these Ordinances to Mankind, he did (as I have a little before observed) not only do every Thing that was proper and necessary, but also every Thing that was at that Time possible

possible to be done, for perfectly enabling Mankind to prepare and qualify themselves for the Enjoyment, and consequently for the sure Attainment of that true and spiritual Happiness, both temporal and everlasting, for which he predestinated and created them, and thereby most clearly manifested his most perfect Wisdom and fatherly Goodness and Love to all Mankind, that they might thereby be most powerfully moved to love him with all their Hearts, and to manifest the Truth and Sincerity of their Love by perfect Obedience to his most gracious and perfectly purifying Law, which he gave them for no other Reason but for rescuing and delivering and preserving them from the Captivity, Tyranny and Slavery of their bodily Lusts, and consequently from all Kinds and Degrees of Wickedness, and from Misery both temporal and everlasting, and made truly and spiritually happy in the Enjoyment of him, both temporally and everlastingly.

And God in most perfect Wisdom and Goodness was most graciously pleased to represent these instructive and memorial Ordinances, which then became necessary to be instituted, by outward bodily Cloathing, which is liable to Abuse, and Defilement, as well as to wax old, and to become unfit for answering the End for which they were originally intended, and were therefore alterable but by none but him, who gave them,

and who best knows when there is a Necessity for Change or Alteration ; for if God had not been pleased thus to have sensibly signified and represented them, Mankind would have been apt to have mistaken them for essential and vital Parts of the true Religion which is the spiritual Body of *Christ* ; and would have overlooked the sanctifying and saving Faith and Law, and would have imagined that they would be sanctified and saved by the strict literal Observance and Participation of them, as all the *Gentiles*, and almost all the *Jews* in after Ages did, and as Multitudes of those who go under the general Denomination of Christians, but do not consider the true and only End for which all the ritual Ordinances were instituted, do at this Day; whereas by God's representing them to Mankind as he hath, they may clearly perceive that they are no more essential or vital Parts of the Religion by which Men must be sanctified and saved, than the Cloaths with which a Man covereth himself, in order to preserve the vital Heat of his Body, and defend himself against the Intemperature and Inclemency of the Weather, are essential and vital Parts of the Man; they are useful and in many Respects necessary, but they are not indispensably Necessary for either his Being or Well-Being, as the sincere and true Belief of, and Obedience to that Faith and Law, those only essential and vital Parts of the one and only

only true sanctifying and saving and immutable spiritual Religion always are.

I have insisted longer upon the Explication of this Verse, in order to convince Mankind of the Impiety and Unprofitableness of understanding and believing it in the literal Sense of the Words, and that they might see the perfect Wisdom and Goodness of God most clearly manifested by it, and what great spiritual Benefit they may receive by understanding and believing it, in that figurative and spiritual Sense, which I by scriptural Authority, and consistently with the true Belief of the perfect Wisdom and Goodness of God, most clearly manifested by the Reason of Things, wrought for the Sanctification and Salvation of all Mankind, have affixed to the Words. I therefore proceed to,

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NOTES.

I judge it necessary to observe here,

Ver. 22. *And the Lord God said, behold the Man is become as one of us, to know Good and Evil. And now lest he put forth his*

First, That Jehovah, Elohim, the three perfectly good, and therefore ever blessed Persons in the one Jehovah or divine Essence, here spoke of themselves, as of a Plurality in Unity in the one undivided and in-

TEXT.

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his Hand, and take also of the Tree of Life, and eat, and live for ever.

Ver. 22. *Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken. [or because he was taken from thence.]*

indivisible divine Essence, saying the Man is become as one of us, to know Good and Evil. And that this Plurality in the Unity of the divine Essence, will be shewn to be a most clearly conceivable and comprehensible Truth, under the Article or Word Trinity, in the second Volume of my Apology, for the one and only true and divinely revealed sanctifying and saving spiritual and Christian Religion.

Secondly, That the Word *is*, which is here rendered *left*, is a Particle which doth not denote Certainty, but Probability only, and is therefore applicable to the future Actions of Men, who in Respect of their Spirits are free Agents, and therefore their future Actions are all contingent and may or may not be, and therefore are not foreknowable, as will be shewn under the Articles or Words Predestination and Prescience, in the second Volume of my Apology, for the one and only true and &c. Religion.

Thirdly,

Thirdly, That in my Notes upon *Gen. II.* ver. 9, it hath been clearly and fully shewn, that by the Tree of Life, in the Language of the holy Scriptures, is spiritually meant the true sanctifying and saving Faith, which proceedeth forth from the revealed Word of God, which is sometimes figuratively represented by good Seed; and sometimes by a River of pure Water, flowing forth from the Throne, or Love of God; and sometimes by a sharp and two edged, or flaming Sword, and is called the Sword of the Spirit.

Fourthly, That by the Word *שלה*, to send, is also meant to release, or let go out of Prison, and from the Power of those who kept Persons in Bondage.

Fifthly, That in my Notes upon *Gen. II.* ver. 8 and 10, I have shewn, that by the Garden God planted in *Eden*, was spiritually understood the earthly Body of Man, then uncorrupted by Lusts.

And *Sixthly* and *Lastly*, That it was after God had re-armed our first Parents with the sanctifying Faith and Law, which came by his Revelation of his sending, and the coming, and Death of *Jesus Christ*; and after that he had given them a System of instructive and memorial Ordinances, to put and keep them continually in Mind of that Faith and Love, by which they were taken out of the Power of their spiritual Enemies; and of the indispensable Necessity of persevering in the sincere

sincere and true Belief of the one, and in perfect Obedience to the other, in order to their Sanctification, Salvation, and eternal Life, that the Lord God is said to have sent forth *Adam* from the Garden of *Eden*, to till the Ground, because he had taken him from thence.

By duly considering the foregoing Observations, we may clearly perceive the true spiritual Sense and Meaning of the two next foregoing Verses to be this: That the Lord God, *Jehovah, Elohim*, who together in Unity are but one God, and therefore cannot act but in concurrent Co-operation together (as will be most clearly shewn hereafter) said: Behold by our having perfectly re-instructed the Man in the true Knowledge of the sanctifying Faith and Law; and by our having given him a System of instructive and memorial Ordinances, to put and keep him continually in Mind of both, and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and perfect Obedience to the other, in order to his Sanctification, Salvation, and eternal Life, he is become as one of us in respect of his Knowledge of Good and Evil, or of the Means, by which, and by which only, true Happiness, both temporal and everlasting, is to be obtained, and of the Means, by which only these great Blessings are to be lost. And being thus perfectly instructed in the Knowledge of these Things, he will probably lay hold
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of and embrace, and sincerely and truly believe the one and only true sanctifying and saving Faith; and by so doing, obtain eternal Life. And the Lord God, by having thus perfectly instructed him in the Knowledge of the sanctifying and saving Faith and Law, released his Spirit from the Bonds by which it had been shackled by the Lusts of its Body, which before it was corrupted, was an *Eden*, or Garden of spiritual Delight. And being thus released and set at Liberty, and raised above the Power and Influence of its bodily Lusts, God commanded him to subdue and keep under that deceitful Garden from whose Power and Influence he had so released and taken it, by spiritual Care and Culture, by his spiritual Armour, the Shield of Faith and Breast-Plate of Righteousness, and Helmet of Salvation, and the spiritual Sword of the divinely revealed Word, with which he had perfectly re-armed them.

This is a clear and well-grounded spiritual and useful Explication of the Words of the two next foregoing Verses, by which the perfect Wisdom and Goodness of God, and his Love to all Mankind is most clearly manifested; and by which Mankind are beneficially instructed in the Knowledge of every Thing necessary to be believed and done by them, in order to their Sanctification, Salvation, and eternal Life: Whereas, if the Words be literally understood, and as they are rendered

dered in our, and to the same Purpose in all other Translations, and as they have been expounded by the Generality of Critics and Commentators: God is there represented as a most malevolent and cruel, and merciless and arbitrary, and unequitable Being, in contradiction to all the other Revelations and Representations that he hath made of himself in his holy revealed Word; and to all the manifold Manifestations that he hath made of himself by all his various Dispensations to, and Dealings with all Mankind, and all his holy instituted Ordinances; and they who believe them in the literal Sense, will have by that Belief, the greatest Reason to dread him on Account of his Power, and consequently, to hate him on Account of his Malevolence; but none so admire, adore and love him for his fatherly Goodness, unless they also believe the holy Scriptures to be inconsistent with themselves, and that one Part of them is contradictory to the other.

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Ver. 24. *So he drove out the Man; and he placed at the East of the Garden of Eden, Cherubims, and*

It hath been shewn before in my Notes upon Gen. II. ver. 9, That by the Tree of Life, is spiritually meant the divinely revealed sanctifying and saving spiritual Faith, which

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TEXT.

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*a flaming Sword
which turned e-
very Way, to
keep the Way of
the Tree of Life.*

is sometimes represented in the holy Scriptures by a sharp two-edged Sword, which is also called the Sword of the Spirit: as *Heb. iv. 12, Rev. i. 16, and ii. 16, and Ephes. vi. 17.*

And the Word נרש which signifies to expel or drive out, signifies also to divorce, and so break off all Communication between Parties, between whom there had been most intimate Familiarity.

And the Word שכן which is here rendered (for what Reason I know not) to place, signifies to inhabit, dwell, or abide in.

And מקדם which is here rendered at the East, signifies from the First, or Beginning.

As for the Word כרבים I shall say little of it here, because I shall speak more largely of it under the Article or Word *Cherubim* in the

the second Volume of my Apology for the one and only true, &c. &c. Religion. However so much I judge necessary to be observed here concerning it. That the Word רבב or רבה signifies to multiply or magnify; and the Word רוב signifies to contend or litigate, and strive for Mastery, whence the Word כרוז seems to be derived, which signifies a Prince or Ruler, are all applicable to the bodily Desires, which are a Plurality of powerful ones, which contend for Superiority over Man's Spirit, and to magnify themselves, and are called Princes of the Power of the Air, the Spirit that ruleth in the Children of Disobedience, *Ephes. ii. 2.* And as they are they that contend against God, the most powerful Plurality in Unity, they are called Cherubims, (*i. e.*) as it were the strong and mighty Plurality; for they who are not governed by God, and by his Faith and Law, are altogether governed and directed by their predominant bodily Desires or Lusts, which are excited and stirred up in them by the Power of the material Air mechanically operating in or upon their Bodies; and they are represented in *Ezekiel's* Vision, *Ezek. i. 10,* by three strong and powerful Animals, (*viz.*) a Lion, an Ox, and an Eagle, intimately and inseparably united to a Man; and were also represented by God in the Beginning, as I have shewn in my Notes upon *Gen. i. 26,* by Fowls of the Air and Fish of the Sea, and
Beasts

Beasts of the Earth, tame and savage, and by Reptiles harmless and hurtful, which Man's Spirit was to exercise Authority and Dominion over, and to restrain and keep within regular and due Bounds, and not suffer them to become insatiable and exorbitant and destructive predominant Rulers. And as the bodily Desires are indispensably necessary to be planted in Man, both for the Support and Preservation of his Body, which is the earthly Tabernacle which God provided for his Spirit to dwell in, during the Time of its Preparation of itself in this World, for everlasting Happiness in the next: And for the Increase and Continuance of his Species, therefore God so formed his Body, as that those animal Motions, which are called the bodily Desires, should necessarily be excited in it, by the material Air operating or acting continually in and upon it. And although these Motions be strong and powerful, they are so far from being hurtful, that they are necessary and useful, so long as they are kept restrained and within their due Bounds by the Spirit of Man, by that Faith and Law which God gave Man, by which he sufficiently enabled him to restrain them, and by which and by which only, they can be effectually restrained. Therefore it is said in this Verse, under our present Consideration, that the Lord God from the first, or from the Beginning, **מקדם**, caused the bodily

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dily Desires to inhabit in, and for the Garden of *Eden*, (i. e.) in and for the Benefit of Man's Body, to serve, but not to govern in it, because he had planted another Governour in it, (*viz.*) his divinely revealed Word, represented by a sharp flaming Sword, the Sword of his Love, by which and by which only, that Tree of Life, the true sanctifying and saving Faith was to be obtained.

By the foregoing Considerations we may clearly perceive the true spiritual Sense and Meaning of this last Verse of *Moses's* Account of the Fall and Restoration of our first Parents, and of all Mankind, to be as follows, *viz.* that the Lord God by the Power and Force of the sanctifying and saving Faith and Law, which he had restored the Man to the Knowledge of, by the Revelation of his sending and the coming and Death of his only begotten Son *Jesus Christ*, broke off all familiar Intercourse between his Body and his Spirit, and by that spiritual Force released and set his Spirit at Liberty, from the Captivity of its bodily Lusts, by which it had been enslaved. And as the bodily Desires were and always would be necessary to be continued in Man's Body for its Use and Benefit; therefore, God from the Beginning, or from his first Formation of Man, caused those strong natural Desires, called Cherubims, to grow up and inhabit, or dwell in his Body, to minister and be useful to it, but not to preside or over-rule in it ;
for

for he had also given his revealed Word, represented by a flaming Sword, to dwell and preside and rule therein, to preserve the Way of the true sanctifying and saving Faith, represented and called in the figurative Language of the holy Scriptures, the Tree of Life, (*i. e.*) to preserve Truth and perfect Purity, Piety, Charity and Righteousness, which are the Way and the Things which the true Faith direct to, and whose End is eternal Life.

*The Author's REASONS for having
published these NOTES and OBSER-
VATIONS at this Time.*

I Did intend, as I have mentioned in my Preface to these Notes and Observations upon the three first Chapters of *Genesis*, to have added some few Notes and Observations upon some few Verses of the fourth Chapter, in order to have shewn the divine Institution of the Priesthood, and of the first Church of God in the World; and thereby the Falshood, and wicked and destructive Tendency of the Doctrine of the Fall of Angels from Heaven, as it hath been generally taught by *Milton*, and other scripturally ignorant Persons, who have laboured to pervert Mankind from the true Belief of the true Cause of the Fall of our first Parents; and to put them upon watching and warding against imaginary Devils, whilst they cherish in their Bosoms the real Devils, by which, and by which only, they are made wicked and miserable in this World, and everlastingly miserable in the next. And likewise to shew, that neither Necessity, nor any other Cause that can possibly be assigned by Man, can authorise any Person to exercise the Office of the Priesthood, and publickly administer the divinely instituted

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instructive and memorial ritual Ordinances, who hath not been authorised so to do by God's particular Appointment.

But as the Notes and Observations which I have made upon some Verses of the fourth Chapter, will be inserted after the foregoing, in the second Volume of my Apology for the one, and only true and divinely revealed, and sanctifying and saving, and Christian Religion, I do not think it necessary to insert them here.

The foregoing Notes and Observations upon the three first Chapters of *Genesis* being a small Part of the Apology which I have prepared for the Press, in order to revive and restore the one, and only true, &c. Religion to the World again, by demonstratively shewing its divine Original or Revelation, and the demonstrative Truth of the Faith, and the self-evident Perfection and perfect Righteousness of the perfect and only perfect, and perfectly purifying Law, which are the integral Parts of which it wholly consists; and the Self-Sufficiency and indispensable Necessity of Mankind's persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to their Sanctification and Salvation, and true Happiness, both natural and spiritual, and temporal and everlasting, I chose previously

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to publish them, as a Specimen of the Work prepared for the Press; and to be published by Subscription, that the Readers of this Specimen may judge, whether it be necessary and worth their while to encourage the Publication of so necessary and useful a Work.

And this small Part of it I chose previously to publish, and rather than any other Part of it, for the following Reasons:

First, Because it is a Part of it that is complete in itself, and independant of any of either the precedent or subsequent Parts of the Work. The precedent Parts of it being preparatory to the Demonstration of those self-sufficient and indispensably necessary Truths which are most clearly set forth in the two purifying spiritual Covenants, contained in these three first Chapters of the Book of *Genesis*; and all the subsequent Parts of it are built upon those most sure and immoveable, and unalterable and everlasting Foundations of Truth and Righteousness, which God himself hath laid by his Revelation of those two perfectly purifying spiritual Covenants set forth in these three first Chapters, which comprehend all the true sanctifying and saving, and truly and spiritual happy-making Religion that ever was or is, or ever will or can be in the World.

Secondly,

Secondly, That such Persons as may either be unable or unwilling to purchase the three Volumes, which contain the whole Work, might by this Specimen be enabled clearly to perceive what the one, and only true sanctifying and saving Religion is; and what it really and truly, and wholly consists in; and that they may have a compleat and true, and infallible Rule of Faith and Morals to walk by; and a true and unalterable, and infallible Rule for interpreting all particular Texts of Scripture, relating to Faith and Morals, by, that they may not be misled, and brought to interpret any of them, so as to be thereby encouraged in the Gratification of any bodily Lusts, which they may through Neglect and Carelesness, have suffered to get the Dominion over their Spirits. And that they may likewise hereby have a true and most plain, and invariable and infallible Rule and Standard to examine and try all particular and distinguishing Doctrines and Precepts, of all particular Churches, Sects, and Persons whatsoever; and also the Doctrines and Precepts, whether moral or ritual, of the particular Churches in whose Communion they themselves have been educated, whether they be true or false, righteous or wicked, and conducive to the Attainment of true and spiritual Sanctification and Salvation, and eternal Life,

or destructive of those great and happy, and necessary Ends. For all these Things will be most clearly seen by bringing all particular Doctrines and Precepts up to be tried and examined by this unerring and infallible Rule, the fundamental Articles of the divinely revealed and demonstratively true, and spiritual Faith, and by the fundamental divinely revealed and perfectly purifying spiritual Law of perfect Righteousness; for their Rectitude or Obliquity will be perfectly and immediately discovered by their perfect Conformity, or Non-Conformity to, and their perfect Consistency, or Inconsistency with this most perfect and divinely revealed, and only perfect and perfectly purifying spiritual Faith and Law. And by this Means they will be kept from wavering, and from being carried about with every Wind of Doctrine, which the many false Prophets or Preachers, those Emissaries of *Satan* who have gone forth, and are daily going forth, like Wolves in Sheeps Cloathing, to devour and destroy spiritually weak, and ill instructed, and therefore easily deluded Souls, may at any Time under the specious Appearance of outward and hypocritical Sanctity, breathe into them. And that they might likewise be truly instructed in the Knowledge of the true End for which all the instructive and memorial ritual Ordinances were divinely instituted, and
appointed

appointed to be publickly administered and attended upon, and observed, that they may not superstitiously abuse them, and look upon them as essential Parts of the one, and only true and sanctifying, and saving Religion, and imagine they will be sanctified and saved by the mere strict and liberal, and carnal Observance and Participation of them; but use them for the End for which they were instituted, and for that End only, *viz.* for putting and keeping themselves continually in Mind of the Faith and Law, by the sincere and true Belief of which, and by perfect Obedience to which only, they can be sanctified and saved: And which are concisely, but most clearly set forth in the two Covenants, contained in these three first Chapters of *Genesis*, whose true spiritual Sense and Meaning I hope I have clearly and satisfactorily explained, and which I have published for the Reason now given; and that Mankind may thereby clearly perceive the true Origin and Fountain from whence all the Evil or Wickedness which ever hath been committed, and all the spiritual, and almost all the other Kinds of Misery which Mankind suffer in this World, and which the impenitently Wicked will everlastingly suffer in the next; and how, and by what Means only, those Fountains and Flood-Gates of Wickedness and Misery may be effectually stopped. And that
they

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they may clearly perceive every Thing necessary to be known, believed, or done, and to be avoided by them, in order to their Sanctification, Salvation, and true Happiness, both temporal and everlasting.

Having thus given my Reasons, not only for previously publishing this Specimen, or small Part of the Apology for the one, and only true Religion, which I have prepared for the Press; but also for my having chosen previously to publish this rather than any other Part of it, I submit it to the Consideration of my Readers, to judge by the Specimen now published, whether they may think it proper to encourage the Publication of the whole Work (of which they have a summary Account in the following Advertisements) by subscribing to it.

The E N D.

Now in the Press,

And speedily will be Published,

Animadversions on the Volume of
Letters of the late Lord *Boling-
broke*, concerning the Study of
History.

WHEREIN is most clearly shewn
(from those demonstrated and un-
contestibly true Principles, by which and by
which only, all the Arguments and Objections
which ever have been, or ever will or can be
brought and raised, by Unbelievers and Mis-
believers of all Kinds and Denominations a-
gainst the divine Authority and Truth, and
Perfection and perfect Righteousness of the
holy Scriptures; and of that one and only
true, and divinely revealed sanctifying and
saving spiritual and scriptural and Christian
Religion, that ever was, or ever will or can
be in the World, which is so clearly contain-
ed and set forth in those holy Scriptures; can
be demonstratively and unanswerably, and
therefore effectually shewn, to be invalid and
groundless and irrational; and to tend to
make Mankind impure, and impious, and
wicked, and spiritually miserable, both tempo-
rally and everlastingly,) that every Particular
which

which his Lordship hath produced and advanced in those Letters, in order to blast and destroy the Credit of the sacred History of the holy Bible ; and of that one and only true and divinely revealed, spiritual and Christian Religion, which is most clearly contained and set forth therein ; is either false and groundless, or altogether impertinent, and tends to make Mankind impious and immoral, and spiritually miserable, both temporally and everlastingly ; and to have proceeded altogether from either gross but culpable, and therefore inexcusable Ignorance of the sacred History of the Bible ; and of that holy and only holy and happy-making Religion therein contained, or from Malevolence to Mankind, which is all that his Lordship's Arguments sets forth in these Letters, can be shewn to prove.

By *JOHN SCOTT, D.D.*

And Author of the foregoing Notes and Observations upon the three first Chapters of *Genesis*.

Prepared and Ready for the Press,

And to be Published by

S U B S C R I P T I O N

The first Volume of an Apology for the one and only true and divinely revealed sanctifying and saving and Christian Religion, that ever was, or ever will or can be in the World: Consisting of two Tomes in Octavo.

Wherein are demonstratively shewn,

First, **T**H E divine Authority, or Revelation of that Religion.

Secondly, The demonstrative and undeniable Truth of the Faith, and the self-evidently perfect Righteousness of the Law, which are the constituent Parts of that Religion.

Thirdly, The indispensable Necessity of persevering in the sincere and true Belief of that Faith, and in perfect Obedience to that Law; in order to Sanctification and Salvation, and true Happiness both natural and spiritual, and temporal and everlasting: And also the Self-sufficiency of Perseverance in the sincere and true Belief of that Faith, and in perfect Obedience to that Law, for the sure Attainment of those great necessary and happy Ends.

Fourthly, The divine Original and Institution of all the instructive and memorial Ordinances, and the true and only End for which they were appointed to be publickly and privately,

vately, and constantly and perpetually administered, and attended upon, and observed: Their great Propriety for answering the Ends for which they were originally instituted; that Mankind, by these Considerations, may be withheld from a superstitious Observance and Abuse of them.

By shewing these *four* Things in a demonstrative Way, (which hath not been usually done by the Ministers of the Church of God) the Falshood, and wicked and everlastingly destructive Tendency of all the Objections and Arguments, which have been raised and brought against the one and only true and divinely revealed, &c. Religion, by Athiests and Deists, and all other licentious Advocates for natural Religion; and by all Hereticks and Schismatics of all Denominations, will be made demonstratively to appear.

And by shewing these *four* Things, all the particular Sect-distinguishing Doctrines and Precepts of all the corrupt and false Churches that have ever been in the World, will be made appear to be false and wicked, and to tend to make Men superstitious and impious, and wicked and malevolent, and uncharitable, and hypocritical, and truly and spiritually miserable, both temporally and everlastingly.

Fifthly and *lastly*, In this Apology will be shewn, what the one and only true sanctifying and saving, &c. Religion is, and wherein

it wholly consists; and how and by what Means it hath so happened, that for some Ages past, as well as in the present, it hath been very little known or regarded by the Generality of any Rank or Order of Mankind, even in the Christian World, and also the true and only Means and Method, by which it can be revived and restored to the World again, in its original Purity and Perfection, for the Revival and Restoration of true and spiritual Purity and Piety, and universal Benevolence or Charity, and perfect Righteousness, and every other moral Virtue. That Mankind may be awakened, and powerfully moved to use the Means, by which and by which only they can be qualified for Salvation, and the Enjoyment and Attainment of the true and spiritual Happiness, both temporal and everlasting.

By *JOHN SCOTT, D. D.*

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